A Summarised Quranic Commentary: The Path of Peace of Mind

Chapter 5 Al Ma'idah

PodQuran - Vol 5



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 5 Al Ma’idah

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 5 Al Ma'idah of the Holy Quran. It specifically discusses the good characteristics Muslims must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Chapter 5 – Al Ma’idah, Verses 1-11

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِۚ أُحِلَّتۡ لَكُم بَهِيمَةُ ٱلۡأَنۡعَٰمِ إِلَّا مَا يُتۡلَىٰ عَلَيۡكُمۡ غَيۡرَ مُحِلِّي
ٱلصَّيۡدِ وَأَنتُمۡ حُرُمٌۗ إِنَّ ٱللَّهَ يَحۡكُمُ مَا يُرِيدُ ١

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهۡرَ ٱلۡحَرَامَ وَلَا ٱلۡهَدۡيَ وَلَا ٱلۡقَلَٰٓئِدَ وَلَآ ءَآمِّينَ
ٱلۡبَيۡتَ ٱلۡحَرَامَ يَبۡتَغُونَ فَضۡلٗا مِّن رَّبِّهِمۡ وَرِضۡوَٰنٗاۚ وَإِذَا حَلَلۡتُمۡ فَٱصۡطَادُواْۚ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ
أَن صَدُّوكُمۡ عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ أَن تَعۡتَدُواْۘ وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ
عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢

حُرِّمَتۡ عَلَيۡكُمُ ٱلۡمَيۡتَةُ وَٱلدَّمُ وَلَحۡمُ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦ وَٱلۡمُنۡخَنِقَةُ وَٱلۡمَوۡقُوذَةُ
وَٱلۡمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيۡتُمۡ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسۡتَقۡسِمُواْ
بِٱلۡأَزۡلَٰمِۚ ذَٰلِكُمۡ فِسۡقٌۗ ٱلۡيَوۡمَ يَئِسَ ٱلَّذِينَ كَفَرُواْ مِن دِينِكُمۡ فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِۚ ٱلۡيَوۡمَ
أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ فَمَنِ ٱضۡطُرَّ فِي
مَخۡمَصَةٍ غَيۡرَ مُتَجَانِفٖ لِّإِثۡمٖ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٣

يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْۖ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا
عَلَّمَكُمُ ٱللَّهُۖ فَكُلُوا۟ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِۖ وَٱتَّقُوا۟ ٱللَّهَۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ
 ٤

ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُۖ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْۖ وَٱلْمُحْصَنَٰتُ
مِنَ ٱلْمُؤْمِنَٰتِ وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ
غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ أَخْدَانٍۗ وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِى
ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ٥

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى
ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ۚ
وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟
مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُۚ مَا يُرِيدُ ٱللَّهُ
لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ٦

وَٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ وَمِيثَٰقَهُ ٱلَّذِى وَاثَقَكُم بِهِۦٓ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَاۖ
وَٱتَّقُوا۟ ٱللَّهَۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ  ٧

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ
قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا
تَعۡمَلُونَ ٨

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٌ عَظِيمٞ ٩

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَحِيمِ ١٠

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ هَمَّ قَوۡمٌ أَن يَبۡسُطُوٓاْ إِلَيۡكُمۡ
أَيۡدِيَهُمۡ فَكَفَّ أَيۡدِيَهُمۡ عَنكُمۡۖ وَٱتَّقُواْ ٱللَّهَۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١١

“O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Quran] - hunting not being permitted while you are in the pilgrim state. Indeed, Allah ordains what He intends.

O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of the pilgrim state, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Ḥarām lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of

horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.

They ask you, [Prophet Muhammad, peace and blessings be upon him], what has been made lawful for them. Say, "Lawful for you are [all] good and pure things and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah." Indeed, Allah is swift in account.

This day [all] good and pure things have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.

O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of ritual impurity, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

And remember the favor of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey"; and fear Allah. Indeed, Allah is Knowing of that within the breasts.

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is [fully] Aware of what you do.

Allah has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward.

But those who disbelieve and deny Our signs - those are the companions of Hellfire.

O you who have believed, remember the favor of Allah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allah. And upon Allah let the believers rely.”

When Allah, the Exalted, addresses the believers in the Holy Quran, His call frequently emphasizes the importance of translating their verbal declaration of faith into tangible actions. In Islam, a mere verbal affirmation of faith holds minimal significance without corresponding deeds. Actions serve as the necessary proof required to attain rewards and mercy in both this life and the hereafter. Just as a fruit-bearing tree is valuable only when it yields fruit, faith is meaningful only when it manifests in good deeds. In this context, Allah, the Exalted, instructs individuals to honor all their promises and commitments. Chapter 5 Al Ma'idah, verse 1:

"O you who have believed, fulfill [all] contracts…"

Breaking promises without a valid reason is a form of hypocrisy, as cautioned in a Hadith found in Sahih Bukhari, number 2749. Those who exhibit hypocritical traits should be wary of their consequences in the both worlds. Muslims are therefore obligated to honor all their commitments, with the foremost being the sincere promise to obey Allah, the Exalted, in all circumstances since accepting Him as their Lord. This obedience entails utilizing the blessings bestowed upon them in ways that are pleasing to Him, as detailed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. It is crucial to understand that this promise is actionable, extending beyond mere verbal declarations of faith in Allah, the Exalted. Additionally, fulfilling promises made to others is important, as individuals will be held accountable for these on the Day of Judgement also. Chapter 17 Al Isra, verse 34:

“…And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”

These commitments encompass both the explicit and implicit ones, such as the obligations that arise when becoming a parent. The act of having a child inherently ties the parent to a promise to uphold the child's rights in accordance with Islamic teachings. Additionally, these commitments extend to secular matters, including business transactions and financial agreements. A Muslim should not attempt to segregate their secular life from their spiritual obligations, nor should they believe that the secular aspects of their existence are of no concern to Allah, the Exalted. Such a mindset is misguided, as Islam provides a comprehensive framework for living that influences every action and circumstance, regardless of whether they seem secular or spiritual. Consequently, it is essential to reflect carefully before taking on any responsibility, as all duties in this life are linked to some form of promise that will be scrutinized on the Day of Judgement.

Both aspects of Islam must be fulfilled in order to obtain peace of mind and success in both worlds. The first aspect is fulfilling the rights of Allah, the Exalted, such as the five daily obligatory prayers. The second aspect is fulfilling the rights of people, such as fulfilling promises. Sadly, it is common practice for many muslims to strive in fulfilling the rights of Allah, the Exalted, while neglecting the rights of people, believing they will achieve success in this manner as they wrongfully believe Allah, the Exalted, does not care about the rights of others. All muslims should know that on Judgement Day justice will be established. A person will be forced to hand over their good deeds to all those they had wronged in the world and if necessary, they will be forced to take the sins of those who they wronged. This may cause them to be hurled into Hell on Judgement Day. This has been warned in a Hadith

found in Sahih Muslim, number 6579. In addition, it is crucial to recognize that any wealth or material possessions acquired through unlawful means, such as intentionally breaking one's financial contracts, will ultimately serve as a burden for the individual. All virtuous actions performed with such unlawfully obtained resources will be disregarded by Allah, the Exalted, leading to an increase in their sins and punishment in both this life and the hereafter, unless they genuinely repent. The outward foundation of Islam is earning and using what is lawful, just as the inner foundation of Islam is centered on one's intentions. If the foundation is tainted, then everything derived from it will also be tainted and consequently rejected by Allah, the Exalted, regardless of the apparent goodness of the deeds. It does not require scholarly insight to foresee the fate of those who act in this manner on the Day of Judgement.

Allah, the Exalted, then moves onto another aspect of earning and utilizing the lawful. Chapter 5 Al Ma'idah, verse 1:

"…Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram…"

Hunting land creatures is not lawful for pilgrims as an added test and spiritual exercise for them. Just like eating and drinking is made unlawful for the fasting person, as a test and spiritual exercise. The aim of these tests and spiritual exercises is to strengthen one's obedience to Allah, the Exalted, by increasing the control they have over their intentions, speech and actions. This increase in obedience should then be applied all year round, in every

situation. These spiritual exercises are similar to the training soldiers undertake in order to prepare them for real life battles. Even if a muslim fails to understand the wisdom behind the decrees of Allah, the Exalted, they must at least accept His Lordship and their servanthood to Him. This will remind them that the Lord always decrees what is best for people, even if the servant fails to understand the wisdoms behind His choices. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

And chapter 5 Al Ma'idah, verse 1:

"…Indeed, Allah ordains what He intends."

Allah, the Exalted, then warns the believers not to violate any of the rites of Allah, the Exalted, such as the Holy Pilgrimage. Chapter 5 Al Ma'idah, verse 2:

"O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House

seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt….”

Generally speaking, this encourages muslims to perform their Visitation and Holy Pilgrimage correctly by honouring all the rules, rituals and other pilgrims.

The primary aim of the Holy Pilgrimage is to prepare Muslims for their ultimate journey to the afterlife. Just as a Muslim leaves behind their home, career, wealth, family, friends, and social standing to undertake the Holy Pilgrimage, a similar departure occurs at the time of death when they embark on their final journey to the hereafter. A Hadith from Jami At Tirmidhi, number 2379, emphasizes that at the grave, a person's family and wealth will forsake them, leaving only their deeds—both good and bad—to accompany them. When a Muslim keeps this in mind during their Holy Pilgrimage, they will properly fulfill all aspects of this sacred duty. Upon returning home, they will be transformed, prioritizing preparation for their final journey to the hereafter over the accumulation of unnecessary material possessions. They will diligently strive to obey the commands of Allah, the Exalted, avoid His prohibitions, and face their destiny with patience, following the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This includes taking from the world only what is necessary to meet their needs and those of their dependents, while avoiding wastefulness and extravagance. Such an approach ensures that they utilize the blessings bestowed upon them in a manner that is pleasing to Allah, the Exalted. Muslims should approach the Holy Pilgrimage with reverence, avoiding the mindset of a vacation or shopping excursion, as such an attitude undermines its true significance. This sacred journey should serve as a reminder of their ultimate passage to the afterlife, a one-way journey with no opportunity for a

return or redo. Embracing this perspective will motivate individuals to perform the Holy Pilgrimage with the utmost sincerity and to prepare themselves for the hereafter. Those who adopt this mindset will find their path to Paradise through their Holy Pilgrimage. This has been indicated in a Hadith found in Sahih Bukhari, number 1773.

When the Holy Prophet Muhammad, peace and blessings be upon him, set out to perform the Visitation with his Companions, may Allah be pleased with them, in the sixth year after he migrated to Medina, they were prevented from entering Mecca by the non-muslims and as a result they setup camp near Mecca, in Hudaibiya. Eventually, a peace treaty was agreed upon by both sides which seemed to favor the non-muslims. After the treaty was signed, the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, returned to Medina without performing the Visitation, which was part of the peace treaty. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Page 231.

Years later, after Mecca was conquered, Allah, the Exalted, warned the believers not to mistreat the non-muslims of Mecca for barring them from entering Mecca years earlier. Chapter 5 Al Ma'idah, verse 2:

"…And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress…"

Even though Islam gives people the right to defend themselves and they must take steps to protect themselves from being wronged in the future, none the less, they must avoid committing sins, especially, when they are in a position of power against others. Replying evil with evil is nothing special nor is replying good to good. One should instead strive to reply evil with good as this will lead to reward for them in both worlds and is more likely to change the character of the evil doer in a positive way. Chapter 41 Fussilat, verse 34:

"And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend."

Practicing forgiveness not only positively influences the character of others, aligning with the principles of Islam and the responsibilities of Muslims, but also prevents the cycle of revenge that breeds further hostility and resentment. Those who struggle with forgiveness and cling to grudges, even over trivial matters, may find that Allah, the Exalted, closely examines their own shortcomings and minor transgressions on Judgement Day. It is essential for a Muslim to learn the art of letting things go, as this fosters forgiveness in both this life and the hereafter. Chapter 24 An Nur, verse 22:

"…and let them pardon and overlook. Would you not like that Allah should forgive you?..."

Moreover, holding onto grievances disrupts one's peace of mind, making it crucial to cultivate the ability to overlook and forgive, which ultimately leads to tranquility. However, forgiving does not imply that one should naively trust or continue to associate with those who have caused harm, as this increases the risk of being wronged again. Forgiveness should be offered for the sake of Allah, the Exalted, while also ensuring that the rights of others are fulfilled according to Islamic teachings, and exercising caution in interactions with those who have previously caused harm. This approach helps prevent the recurrence of past grievances and allows for the attainment of blessings and rewards in both worlds. Instead of taking revenge and wronging others, Islam encourages muslims to put aside their differences and instead co-operate with others in good things and warn others against bad things. Chapter 5 Al Ma'idah, verse 2:

"…And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

Generally speaking, this verse means that one should not observe who is doing something before deciding to aid them or not, rather, they must observe what the person is doing before deciding to aid them or not. If they are doing something good, they should aid them according to their means, such as financial and physical aid. But if they are doing bad things, then they must warn them against proceeding and never aid them. Sadly, many muslims have adopted the incorrect attitude whereby they aid others in every situation out of blind loyalty to them. One must understand that if they place their loyalty with people instead of with Allah, the Exalted, then they will inevitably misuse the blessings He has granted them. As a result, they will face a disruption in their mental and physical health, they will misplace

everything and everyone within their life and they will be unprepared for their accountability on the Day of Judgement. This disruption will lead to stress, difficulties, and struggles in both this life and the afterlife, regardless of any material luxuries they may enjoy. In addition, blind loyalty to people will also prevent one from fulfilling the rights of people, which will prevent the spread of justice and peace within society. Finally, the very people one aims to please while disobeying Allah, the Exalted, will become a source of stress and misery for them. As a result, these people will not be pleased with them and nor with Allah, the Exalted. People will never protect others from the punishment of Allah, the Exalted. But Allah, the Exalted, will protect a person who is loyal to Him from the negative effects of others, even if this protection is not obvious to them. As warned in the final part of verse 2, one must therefore, for their own sake, prioritize their loyalty to Allah, the Exalted, over all other things and people, otherwise they will suffer in this world and in the next. Chapter 5 Al Ma'idah, verse 2:

"…And fear Allah ; indeed, Allah is severe in penalty."

The one who fears Allah, the Exalted, and the consequences of their actions will inevitably obey Allah, the Exalted, by correctly using the blessings He has granted them. This will assist them in attaining a balanced mental and physical condition, assist them to prioritize their relationships and responsibilities within their life effectively while preparing for their accountability on the Day of Judgement. As a result, this conduct will promote peace in both worlds.

Allah, the Exalted, then outlines some of the foods which have been made unlawful in Islam as they are spiritually or physically harmful to people, the latter has been proven by scientific research over time. In general, the few things deemed unlawful in Islam are those where the potential harm surpasses the perceived advantages. For instance, prior to the bans on alcohol and gambling, Allah, the Exalted, highlighted this principle by asserting that their detrimental effects outweigh any benefits that might be derived from them. This is evident to anyone with sound judgment. Chapter 2 Al Baqarah 219:

“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people…"”

And chapter 5 Al Ma’idah, verse 3:

“Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience…”

Modern day science has already proven the unhealthy nature of eating from rotting corpses, blood and the meat of pigs. Consuming animals that are dedicated to entities other than Allah, the Exalted, can result in a spiritual sickness that may undermine an individual's faith. Such actions may lead one to believe that these other entities can provide benefits in both this life and the hereafter. This mindset has historically contributed to polytheism and may subtly influence a Muslim towards similar beliefs, even if such inclinations are not obvious. Chapter 39 Az Zumar, verse 3:

“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allāh in position."…”

Committing oneself to others may foster a reliance on them for intervention and salvation in both worlds, which can inadvertently promote a complacent and erroneous mindset. This mindset leads individuals to continue disobeying Allah, the Exalted, under the false belief that someone else will rescue them in both worlds. Such an approach ultimately results in difficulties and distress in both worlds. Consequently, the primary verses being examined emphasize that Muslims are instructed to cultivate absolute sincerity towards Allah, the Exalted, by striving to please Him rather than seeking the approval of others. The one who acts in order to please other than Allah, the Exalted, will not gain any reward from Him. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

It is important to note that the last thing mentioned in verse 3, which is seeking decision through divining arrows, is not a type of food, yet it has

been added to this list. The use of divining arrows is a form of polytheism. Consuming unlawful foods have been placed next to an act of polytheism in order to highlight that as Islam is a complete code of conduct, one must obey Allah, the Exalted, in every aspect of their life, whether it is connected to their diet, financial earnings, the rights of people or their religious rituals, such as the obligatory prayers. Therefore, the one who obeys Allah, the Exalted, in certain aspects of their life, such as the obligatory prayers, but disobeys Him in other aspects, such as their financial transactions, is committing a form of minor polytheism, as they are adopting their own code of conduct in some aspects of their life and ignoring the divine code of conduct granted to them by Allah, the Exalted. Islam provides a thorough framework for behaviour that must be woven into all aspects of life and every situation faced; therefore, it should not be seen as something that can be put on or taken off at convenience, like a coat. Individuals who behave in this manner are ultimately catering to their own wishes, despite any assertions to the opposite. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

As long as one sincerely obeys Allah, the Exalted, in every aspect of their life, whether in worldly or religious matters, they will find right guidance in every situation and be protected from misguidance. Chapter 5 Al Ma'idah, verse 3:

"…This day those who disbelieve have despaired of your religion; so fear them not, but fear Me…"

But as long as one picks and chooses when to obey Allah, the Exalted, and when to disobey Him, they will not be protected from the negative influence of others, such as social media, fashion and culture. As a result, they will misuse the blessings they have been granted. This will lead to an unstable mental and physical state and cause them to mismanage everything and everyone within their life, which will ultimately impede their ability to prepare for their accountability on the Day of Judgement. As a result, they will face stress, difficulties, and struggles in both worlds, even while enjoying some material comforts. In order to avoid this outcome one must adopt strong faith. Strong faith is vital for remaining committed to obeying Allah, the Exalted, in every situation, whether during times of ease or difficulty. This deep faith is nurtured through understanding and implementing the clear guidance found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources demonstrate that genuine obedience to Allah, the Exalted, results in peace in both this life and the afterlife. In contrast, individuals who lack knowledge of Islamic teachings possess weak faith, making them more prone to disobey Allah, the Exalted, when their personal desires clash with His obedience. They fail to recognize that yielding their desires in favour of obedience to Allah, the Exalted, is the key to attaining tranquillity in both worlds. Therefore, it is essential to achieve certainty in faith through the pursuit and application of Islamic knowledge, ensuring steadfast obedience to Allah, the Exalted, at all times. This will ensure they correctly use the blessings granted to them in line with Islamic principles, which will foster a balanced mental and physical state and help prioritize all aspects of their lives correctly.

Chapter 5 Al Ma’idah, verse 3:

“…This day those who disbelieve have despaired of your religion; so fear them not, but fear Me…”

It is crucial to recognize that societal elements such as social media, fashion, and culture often criticize those who seek to follow the teachings of Allah, the Exalted, because the promotion of Islam hinders their ability to generate wealth and gain influence. Industries that Islam critiques, including alcohol and entertainment, actively work to dissuade individuals from embracing Islam and to prevent Muslims from adhering to Islamic principles. This is a significant factor contributing to the pervasive propaganda against Islam found in social media, fashion, and culture.

Furthermore, when individuals endeavor to implement Islamic teachings, which require them to manage their desires and utilize their blessings in accordance with Islamic guidelines, those who prefer a more hedonistic lifestyle may perceive Islam and its followers as a threat to their way of life. Consequently, they may attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, aiming to promote a lifestyle that prioritizes the pursuit of desires. These critics often target specific aspects of Islam, such as the dress code for women, to undermine its values. However, anyone with discernment can see through their feeble and unfounded criticisms, which stem from a fundamental issue with Islam's call for self-control. For instance, while they may condemn the Islamic dress code for women, they do not challenge other dress codes that are integral to various sectors of society, including law enforcement, military, healthcare, education, and business. The selective criticism of the Islamic dress code for women, in contrast to the acceptance of other societal dress codes, highlights the weakness and lack of substance in their arguments. Ultimately,

it is Islam and its followers that expose the animalistic tendencies of these critics, prompting them to attack Islam in any way possible. An individual should steadfastly adhere to the genuine obedience of Allah, the Exalted, understanding that this will bestow upon them tranquility, shielding them from the judgements of others. Conversely, choosing to disobey Allah, the Exalted, to gain the approval of people will ultimately result in a loss of inner peace, as one will inevitably misuse the blessings they have been granted. This attitude will hinder their ability to attain a harmonious mental and physical state and cause disarray in their relationships and priorities within their life. Chapter 5 Al Ma'idah, verse 3:

"…This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me…"

The reality of obeying Allah, the Exalted, in every aspect of one's life instead of picking and choosing when to follow Islamic teachings and when to ignore them, is further indicated in the next part of verse 3, as Allah, the Exalted, speaks about completing and perfecting the Islamic code of conduct in the same verse He discusses unlawful foods. Chapter 5 Al Ma'idah, verse 3:

"…This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion…"

By placing this statement within the same verse discussing unlawful foods, Allah, the Exalted, further emphasises that the Islamic code of conduct goes beyond ritual acts of worship and encompasses every aspect of one's life, every situation they encounter, whether worldly or religious, and every worldly blessing they interact with.

On the Day of Arafat, the 9th of Dhul Hijjah, the following divine revelation was revealed to the Holy Prophet Muhammad, peace and blessings be upon him: chapter 5 Al Ma'idah, verse 3:

"…This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion…"

This topic is addressed in Volume 4, Page 309 of Imam Ibn Kathir's Life of the Prophet.

In a Hadith recorded in Sahih Muslim, number 196, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized that Islam entails sincerity towards Allah, the Exalted, His Book, meaning, the Holy Quran, the Holy Prophet Muhammad himself, the leaders of the community, and the general populace.

Sincerity towards Allah, the Exalted, involves fulfilling all obligations He has set forth through His commands and prohibitions, with the sole intention of pleasing Him. As stated in a Hadith from Sahih Bukhari, number 1, individuals will be judged based on their intentions. Therefore, if one lacks sincerity towards Allah, the Exalted, while performing good deeds, they will receive no reward in this life or the hereafter. Furthermore, as indicated in a Hadith from Jami At Tirmidhi, number 3154, those who engage in insincere actions will be instructed on Judgement Day to seek their rewards from those for whom they acted, which will ultimately be unattainable. Chapter 98 Al Bayyinah, verse 5:

"And they were not commanded except to worship Allah, [being] sincere to Him in religion..."

Neglecting one's responsibilities towards Allah, the Exalted, indicates a deficiency in sincerity. Thus, it is essential to genuinely repent and strive to fulfill these obligations. It is crucial to remember that Allah, the Exalted, does not impose duties on anyone that they are unable to manage. Chapter 2 Al Baqarah, verse 286.

"Allah does not charge a soul except [with that within] its capacity...."

To be truly sincere to Allah, the Exalted, one must consistently prioritize His pleasure above their own and that of others. A Muslim should always favor

actions that are performed for the sake of Allah, the Exalted, over any other considerations. It is essential to love others while disapproving of their sins solely for the sake of Allah, the Exalted, rather than for personal desires. When assisting others or abstaining from sinful acts, it should be done with the intention of pleasing Allah, the Exalted. Those who embrace this mindset have achieved a high level of faith, as affirmed in a Hadith found in Sunan Abu Dawud, number 4681. Additionally, being sincere to Allah, the Exalted, involves trusting that His decisions and plans are ultimately the best for everyone, even when the reasons behind them are not immediately clear. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Being content only with the decrees that align with one's desires while feeling discontent with those that do not is a clear indication of insincerity towards Allah, the Exalted. A truly sincere individual is one who demonstrates genuine obedience to Allah by adhering to His commands, avoiding His prohibitions, and facing life's challenges with patience, as taught by the Holy Prophet Muhammad, peace and blessings be upon him.

This sincerity is also reflected in one's relationship with the Holy Quran, which requires profound respect and love for the words of Allah, the Exalted. True sincerity to the Holy Quran involves fulfilling three key aspects: reciting the Quran accurately and consistently, comprehending its teachings through trustworthy sources, and implementing its guidance with the intention of pleasing Allah, the Exalted. A sincere Muslim prioritizes the teachings of the

Holy Quran over personal desires that conflict with its message. Aligning one's character with the Holy Quran exemplifies true sincerity, as emphasized in the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, particularly in the Hadith found in Sunan Abu Dawud, number 1342. Approaching the Holy Quran with a genuine intention to understand and apply all its teachings, regardless of personal desires, is essential. Those who selectively choose which commands and advice to follow based on their desires demonstrate insincerity and will ultimately fail to gain the full benefit of its guidance. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

It is crucial to recognize that while the Holy Quran serves as a remedy for earthly challenges, a Muslim should not limit its use solely to this function. They should not merely recite it to resolve their worldly issues, treating the Holy Quran as a tool that is only utilized during times of trouble and then stored away. The primary purpose of the Holy Quran is to provide guidance for a safe passage through all situations to the hereafter. Focusing exclusively on its utility for worldly matters undermines this essential role and is inconsistent with the conduct of a genuine Muslim. This behavior is akin to owning a car equipped with numerous accessories but lacking an engine, which reflects a lack of sincerity towards its true value.

The subsequent point highlighted in the primary Hadith being examined is the importance of sincerity towards the Holy Prophet Muhammad, peace and blessings be upon him. This encompasses the effort to gain knowledge to

implement his teachings, which pertain to Allah, the Exalted, in terms of worship, as well as his esteemed character in relation to creation. Chapter 68 Al Qalam, verse 4:

"And indeed, you are of a great moral character."

It is essential to comply with his commands and prohibitions at all times, as mandated by Allah, the Exalted. Chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Sincerity involves prioritizing his traditions above the actions of others, as all routes to Allah, the Exalted, are inaccessible except for the path of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

"Say, [Prophet Muḥammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...""

It is essential to cherish all those who have supported him throughout his life and after his death, whether they belong to his family or his Companions, may Allah be pleased with them all. It is a responsibility for those who wish to be genuine in their devotion to support those who follow his path and uphold his teachings. True sincerity also involves loving those who love him and disapproving of those who criticize him, regardless of personal connections. This principle is encapsulated in a Hadith from Sahih Bukhari, number 16, which states that one cannot possess true faith unless they love Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, more than all of creation. This love must be demonstrated through actions rather than mere words. To be sincere in one’s obedience to him, it is crucial to respect, love, and actively follow his example. However, this is unattainable without a thorough understanding of his blessed life and teachings. How can one genuinely respect, love, and follow someone they do not know? Those who profess to love and respect him but do not actively follow his teachings are not sincere in their claims.

The subsequent point highlighted in the primary Hadith being examined emphasizes the importance of sincerity towards community leaders, which encompasses showing genuine respect to religious figures and educators. This entails providing them with thoughtful counsel and backing their positive choices through various means, including financial or physical assistance. As stated in a Hadith from Imam Malik’s Muwatta, book 56, Hadith 20, fulfilling this obligation is pleasing to Allah, the Exalted. Chapter 4 An Nisa, verse 59:

"O you who have believed, obey Allah and obey the Messenger and those in authority among you..."

It is evident that obeying societal leaders is a responsibility; however, this obedience is conditional upon not disobeying Allah, the Exalted. One should not follow the commands of creation if they contradict the will of the Creator. In such situations, it is advisable to refrain from rebelling against leaders, as this can result in harm to innocent individuals. Instead, leaders should be gently guided towards good and discouraged from evil, in line with Islamic teachings. It is essential to encourage others to follow this path and to pray for leaders to stay on the right course. When leaders are just, the public will also follow suit.

The concluding point highlighted in the primary Hadith under review emphasizes the importance of sincerity towards the community. This entails wishing the best for others consistently and demonstrating this through both speech and actions. It involves encouraging good deeds, discouraging wrongdoing, and exhibiting compassion and kindness at all times. This principle can be encapsulated by a single Hadith found in Sahih Muslim, number 170, which states that one cannot be considered a true believer until they wish for others what they wish for themselves.

The significance of being sincere to others is underscored in the Hadith from Sahih Bukhari, number 57, where the Holy Prophet Muhammad, peace and blessings be upon him, ranks this obligation alongside the establishment of obligatory prayers and the giving of obligatory charity. This association highlights its critical importance as it is placed alongside two essential religious duties.

Sincerity towards others also means feeling joy when they are happy and sorrow when they are distressed, provided their actions align with Islamic teachings. A profound level of sincerity may involve going to great lengths to improve the lives of others, even at a personal cost. For instance, one might forego personal purchases to donate that money to those in need. Striving to unite people in goodness is an essential aspect of sincerity, while causing division is a trait associated with the Devil. Chapter 17 Al Isra, verse 53:

"…Satan certainly seeks to sow discord among them…"

A method to bring people together is by concealing the shortcomings of others and offering private counsel against wrongdoing. Those who engage in this practice will have their own faults concealed by Allah, the Exalted, as stated in a Hadith found in Jami At Tirmidhi, number 1426. It is essential to provide guidance and share knowledge about both religious and worldly matters to enhance the lives of others. Demonstrating genuine care for others involves defending them in their absence, particularly against slander. A true Muslim does not isolate themselves, focusing solely on personal concerns; such behavior is akin to that of most animals. While one may not be able to transform society as a whole, they can still show sincerity by assisting those close to them, including family and friends. In essence, one should treat others as they wish to be treated. Chapter 28 Al Qasas, verse 77:

"…And do good as Allah has done good to you…"

A key element of sincerity towards others involves assisting them for the sake of Allah, the Exalted. One should refrain from seeking appreciation from others, as this undermines one's reward and reflects a lack of genuine sincerity towards Allah, the Exalted, and humanity.

Chapter 5 Al Ma'idah, verse 3:

"…This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion…"

People should adopt and apply Islamic teachings for their own advantage, even when these teachings may clash with their personal wishes. They should behave like a wise patient who adheres to their doctor's medical recommendations, recognizing that these are ultimately for their benefit, despite the discomfort of certain treatments and dietary limitations. Just as this wise patient can achieve optimal mental and physical health, so can someone who follows Islamic principles. This is because Allah, the Exalted, possesses the supreme knowledge required for attaining a balanced mental and physical state and for properly prioritizing all aspects of life. The collective understanding of human mental and physical conditions within society, despite extensive research, fails to provide comprehensive solutions to every challenge individuals encounter. Their guidance cannot eradicate all forms of mental and physical stress, nor can it guarantee the correct arrangement of life's priorities, responsibilities and relationships, due to

inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, possesses this complete knowledge, which He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes clear when one observes the lives of those who utilize their blessings in line with Islamic teachings compared to those who do not. While many patients may not fully understand the scientific basis for their prescribed treatments and yet blindly trust their doctors, Allah, the Exalted, however encourages individuals to reflect on the teachings of Islam to recognize its positive influence on their lives. He does not demand blind faith in these teachings; instead, He wishes for individuals to discern their truth through clear evidence. However, this requires an unbiased and open-minded approach to the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the source of tranquillity, He alone determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, bestows tranquillity only upon those who utilize the blessings He has provided in the right manner. Chapter 5 Al Ma'idah, verse 3:

"…This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion…"

This verse also indicates the importance of adhering to the two sources of guidance at all times: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as this is what Allah, the Exalted, has chosen for mankind. Exploring alternative sources of religious knowledge, even when they lead to positive actions, reduces one's adherence to the two main sources of guidance, potentially resulting in misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any practice not based on these two sources will be rejected by Allah, the Exalted. Additionally, relying on other religious teachings may cause individuals to adopt beliefs and practices that contradict Islamic principles. This gradual shift is how the Devil misleads people. For example, someone facing difficulties might be encouraged to participate in certain spiritual practices that go against Islamic teachings. If this person is unaware and used to following alternative religious sources, they may easily fall into this trap, engaging in actions that directly oppose Islamic doctrine. They might even begin to develop beliefs about Allah, the Exalted, and the universe that are at odds with Islamic teachings, such as the idea that individuals or supernatural entities can control their destiny, as their understanding comes from sources outside the two primary guides. Some of these misguided beliefs and practices can lead to outright disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

Therefore, a Muslim may unknowingly lose their faith by relying on alternative sources of religious knowledge. This is why engaging in religious innovations that are not based on the two primary sources of guidance can lead one to follow the path of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Chapter 5 Al Ma’idah, verse 3:

“…This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.”

As discussed earlier, after mentioning the completing of the Islamic code of conduct, Allah, the Exalted, reverts back to the discussion on unlawful foods in order to remind people that the Islamic code of conduct encompasses all aspects of their worldly and religious lives. Chapter 5 Al Ma'idah, verse 3:

"…*But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful."*

As Islam is the perfect code of conduct it takes into consideration every situation and therefore grants concessions when needed. This verse also indicates that Allah, the Exalted, does not impose duties on a person they cannot bear, something which is repeatedly mentioned throughout the Holy Quran. Chapter 2 Al Baqarah, verse 286:

"Allāh does not charge a soul except [with that within] its capacity…"

In general, it is essential to steer clear of a complacent mindset that allows individuals to assert they are making every effort to meet their responsibilities, despite not doing so. If a person genuinely puts forth their best effort, they will certainly be able to complete all assigned tasks, as fulfilling these responsibilities is within their capability. While one may deceive themselves and others, they cannot deceive Allah, the Exalted, who will not accept any inadequate justifications for failing to meet their

obligations. One must therefore sincerely strive to obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings and any mistakes they happen to make will be forgiven, as long as they sincerely repent. Chapter 5 Al Ma'idah, verse 3:

"…*then indeed, Allah is Forgiving and Merciful."*

True repentance involves feeling guilt, seeking forgiveness from Allah, the Exalted, and from those who have been wronged, as long as it does not lead to further complications. One must sincerely promise to avoid repeating the same or similar sins and to correct any rights that have been violated regarding Allah, the Exalted, and others. It is crucial to consistently follow the commands of Allah, the Exalted, by properly using the blessings He has granted, in line with Islamic teachings.

Chapter 5 Al Ma'idah, verse 4:

"They ask you…"

This verse emphasizes the significance of exploring and understanding both Islamic and worldly knowledge. Regarding religious knowledge, individuals should focus on subjects that Allah, the Exalted, will inquire about on

Judgement Day, such as the treatment of one's neighbor. Topics that will not be addressed on Judgement Day are deemed irrelevant and merely a distraction. Only those who have already engaged with the pertinent subjects can afford to invest their time in unrelated matters. Since it is nearly impossible to fully act on all relevant topics, individuals should direct their efforts, time, and energy towards researching and practicing those aspects of religious knowledge that will be questioned on Judgement Day, while disregarding everything else. The main verse then provides an example of a relevant topic. Chapter 5 Al Ma'idah, verse 4:

"They ask you, what has been made lawful for them. Say, "Lawful for you are [all] good and pure things…""

As Allah, the Exalted, is the sole Creator of the universe and everything within it, He possesses the ultimate understanding of what is beneficial and detrimental for individuals, even when such truths may not be immediately apparent. For instance, the detrimental impacts of alcohol on both the body and mind have only recently been substantiated by scientific studies, despite Allah, the Exalted, prohibiting it over 1400 years ago. Chapter 5 Al Ma'idah, verse 90:

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."

As discussed earlier, only a limited number of actions are deemed unlawful within Islam, specifically those where the potential harm surpasses any perceived advantages. For instance, prior to the bans on alcohol and gambling, Allah, the Exalted, highlighted this principle by asserting that the harm associated with these activities outweighs any benefits that might be derived from them. This is evident to anyone with sound judgment. Chapter 2 Al Baqarah 219:

“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people…"”

It is important to remember that the principles of Islam are established solely for the welfare of individuals. Allah, the Exalted, does not derive any advantage or disadvantage from the compliance or noncompliance of people. Chapter 60 Al Mumtahanah, verse 6:

“…And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy.”

Consequently, individuals should embrace and implement the principles of Islam for their own well-being, utilizing the blessings bestowed upon them in a manner that is pleasing to Allah, the Exalted, as prescribed in Islamic teachings, since this is the path to achieving tranquility and success in both this life and the hereafter. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

If not, the material possessions they hold will lead to suffering, anxiety, and difficulties in both realms, as they chased after things that ultimately caused them harm both physically and mentally. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Individuals should therefore emulate the wise patient who heeds and follows their doctor’s recommendations, understanding that these measures, though challenging, are ultimately in their best interest. Chapter 5 Al Ma’idah, verse 4:

“They ask you, what has been made lawful for them. Say, "Lawful for you are [all] good and pure things and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you and mention the name of Allah upon it…"”

A Muslim is also required to seek out and consume what is pure and wholesome. This is underscored by the guidance of the Holy Prophet Muhammad, peace and blessings be upon him, who advised in a Hadith recorded in Jami At Tirmidhi, number 2380, that an individual should divide their stomach into three parts: one-third for food, one-third for drink, and one-third for air. This principle is best followed by ceasing to eat and drink before reaching fullness, allowing one to accept invitations to meals without revealing prior consumption. Overindulgence and poor dietary choices can lead to numerous mental and physical health issues; thus, adhering to a balanced and healthy diet as prescribed by Islam is essential for achieving a harmonious state of mind and body, ultimately fostering inner peace. Conversely, neglecting to maintain a balanced and healthy diet, or consuming what is unlawful, results in an unbalanced mental and physical condition, leading to various mental and physical health problems.

Chapter 5 Al Ma'idah, verse 4:

"…So eat of what they catch for you and mention the name of Allah upon it and fear Allah…"

Generally speaking, mentioning the name of Allah, the Exalted, prior to acting encourages individuals to approach every circumstance and action with the goal of pleasing Allah, the Exalted, while steering clear of His disobedience. Such an attitude ensures that one utilizes every blessing bestowed by Allah, the Exalted, in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A person will refrain from focusing on their own desires or the expectations of society, culture, and fashion, prioritizing instead the pleasure of Allah, the Exalted, as they begin every situation with His name. This approach prevents the futile pursuit of pleasing others, which is inherently impossible due to the diverse desires and opinions of individuals. Consequently, attempting to satisfy everyone only results in stress in both this world and the next. In contrast, entering every situation with the name of Allah, the Exalted, ensures that one's sole aim is to please Him. Chapter 39 Az Zumar, verse 29:

"Allah sets forth the parable of a slave owned by several quarrelsome masters, and a slave owned by only one master. Are they equal in condition? Praise be to Allah! In fact, most of them do not know."

Pleasing Allah, the Exalted, can be accomplished with little stress and effort, as highlighted in the following verse. Chapter 1 Al Fatihah, verse 1:

“In the Name of Allah—the Most Compassionate, Most Merciful.”

Furthermore, when individuals approach every circumstance with the intention of pleasing Allah, the Exalted, they should recognize that they are striving to satisfy a Lord who is both Merciful and Compassionate. This understanding dispels the notion of the degrading form of human slavery that has afflicted countless individuals globally. Instead, the type of servitude one willingly embraces is rooted in mercy and compassion. This mercy is manifest in the countless blessings that Allah, the Exalted, bestows upon a person, asking only that they utilize these gifts appropriately to reap benefits in both this life and the hereafter. The commands and prohibitions from Allah, the Most Merciful, serve solely to benefit the servant, as Allah, the Exalted, derives no advantage from human obedience.

Mentioning the name of Allah, the Exalted, before acting also underscores the significance of understanding and embodying the various divine attributes and names of Allah, the Exalted, enabling one to navigate and respond to each situation in a manner that pleases Him. For instance, since Allah, the Exalted, is the All-Forgiving, when faced with a situation where someone has wronged them, individuals should strive to forgive for the sake of Allah, the Exalted, while also modifying their behavior to prevent recurrence. Similarly, as Allah, the Exalted, is the All-Just, one must uphold justice and make fair decisions in accordance with Islamic teachings. Adopting such conduct ensures that one remains genuinely obedient to

Allah, the Exalted, in every circumstance. This principle is one of the reasons the Holy Prophet Muhammad, peace and blessings be upon him, stated in a Hadith recorded in Sahih Bukhari, number 2736, that those who comprehend the ninety-nine names of Allah, the Exalted, will attain Paradise.

Chapter 5 Al Ma'idah, verse 4:

"…So eat of what they catch for you and mention the name of Allah upon it and fear Allah…"

This verse emphasizes the significance of consistently connecting with Allah, the Exalted, through genuine obedience in every circumstance, enabling individuals to receive the strength and guidance necessary for a safe journey through life's challenges. Chapter 65 At Talaq, verse 3:

"…And whoever relies upon Allah - then He is sufficient for him…"

When individuals neglect or disregard Allah, the Exalted, in their decisions, they tend to depend on worldly possessions and individuals, who, despite seeming robust, are inherently fragile. This reliance can result in confusion and poor decision-making, ultimately leading to stress in both this life and the hereafter. Chapter 22 Al Hajj, verse 73:

"…Weak are the pursuer and pursued."

Chapter 5 Al Ma'idah, verse 4:

"…So eat of what they catch for you and mention the name of Allah upon it and fear Allah…"

This verse also highlights the significance of honoring various dimensions of the remembrance of Allah, the Exalted, which is the foundation of piety. The initial dimension involves purifying one's intention to ensure that all speech and actions are aimed solely at pleasing Allah, the Exalted, as evidenced by a lack of expectation for gratitude from others. The second dimension emphasizes the importance of communicating in a manner that is pleasing to Allah, the Exalted, or choosing silence when appropriate. The final and most profound dimension is to remember Allah, the Exalted, by utilizing every blessing bestowed upon oneself, including time, in ways that are pleasing to Him. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 13 Ar Ra'd, verse 28:

"…Unquestionably, by the remembrance of Allah do hearts find peace."

Chapter 5 Al Ma'idah, verse 4:

"…So eat of what they catch for you and mention the name of Allah upon it and fear Allah…"

This verse also indicates that fearing Allah, the Exalted, is connected to all worldly and religious things, such as earning one's provision. Therefore, one must obey Allah, the Exalted, in every situation and with every worldly blessing they interact with, as Islam is a complete code of conduct and cannot therefore be applied according to one's desires. The one who acts according to their desires is only worshipping themself even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

The one who behaves in this manner will inevitably misuse the blessings they have been granted. As a result, they will face a disruption in their mental and physical health, they will cause disorder in their personal and social lives, and hinder their ability to adequately prepare for their accountability on the Day of Judgement. This disruption will lead to stress, difficulties, and

struggles in both this life and the afterlife, regardless of any worldly luxuries they may enjoy, as they cannot escape the control and power of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 4:

"…Indeed, Allah is swift in account."

Allah, the Exalted, then emphasizes that His commands and prohibitions are only for the benefit of people, whether it involves a physical or spiritual benefit and whether people understand the wisdoms behind His choices or not. Chapter 5 Al Ma'idah, verse 5:

"*This day [all] good and pure things have been made lawful…"*

It is strange how a muslim blindly trusts that their medical doctor has advised them the best thing for their mental and physical health despite the fact they are prescribed bitter medicines and a strict diet plan, yet they fail to show the same level of trust in the commands and prohibitions of Allah, the Exalted. This clearly shows the weakness of their faith in Allah, the Exalted, and how much they trust their medical doctor, even though they can make mistakes. One must strengthen their faith so that they adhere willingly to the commands and prohibitions of Allah, the Exalted. A strong faith is vital for remaining committed to obeying Allah, the Exalted, in every situation, whether during times of ease or difficulty. This deep faith is nurtured through understanding and implementing the clear signs and teachings found in the Holy Quran and

the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience to Allah, the Exalted, brings peace in both this life and the afterlife. In contrast, those who are unaware of Islamic principles possess weak faith, making them vulnerable to disobedience when their personal desires clash with divine obedience. They fail to recognize that yielding their desires in favor of obeying Allah, the Exalted, is the key to attaining tranquility in both worlds. Therefore, it is essential to develop a strong conviction in faith through the pursuit and application of Islamic knowledge, ensuring consistent obedience to Allah, the Exalted, at all times. This will insure one correctly uses the blessings granted to them in line with Islamic guidance, which will foster a balanced mental and physical state and help prioritize all aspects of their lives correctly.

As Islam is not a cult which separates itself from the rest of the world and other societies, Allah, the Exalted, encourages muslims to interact with non-muslims in a healthy way so that their society develops and progresses in a positive way. Chapter 5 Al Ma'idah, verse 5:

"…and the food of those who were given the Scripture is lawful for you and your food is lawful for them…"

Sadly, due to ignorance, many muslims believe Islam prevents them from having healthy relationships with non-muslims as they fail to understand the context behind the verses which warn against forming deep friendships with non-muslims. For example, chapter 3 Alee Imran, verse 28:

“Let not believers take disbelievers as allies [i.e., supporters or protectors] rather than believers. And whoever [of you] does that has nothing [i.e., no association] with Allāh, except when taking precaution against them in prudence…”

This verse does not imply that Muslims are prohibited from forming friendships with non-Muslims. It specifically addresses the context of non-Muslims during the era of the Holy Prophet Muhammad, peace and blessings be upon him. As indicated in verse 28, the Companions, may Allah be pleased with them, were allowed to engage amicably with non-Muslims to safeguard themselves from potential harm. At that time, developing close ties with non-Muslims who sought to undermine Islam was particularly perilous, as these individuals could gather crucial information that would assist them in their opposition to the Muslim community.

Overall, the Holy Quran clearly states that Allah, the Exalted, does not restrict Muslims from befriending non-Muslims. Chapter 60 Al Mumtahanah, verse 8:

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”

The quoted verse cautions Muslims against forming friendships with those who lead them away from the genuine obedience to Allah, the Exalted. This entails utilizing the blessings one has received in accordance with Islamic principles. This warning is therefore relevant to both Muslims and non-Muslims companions. As indicated in a Hadith from Sunan Abu Dawud, number 4833, a Muslim tends to follow the path of their friends, adopting both positive and negative traits from their companions, often without realizing it. Consequently, it is essential for a Muslim to seek the company of individuals who inspire them to obey Allah, the Exalted.

Furthermore, a hallmark of a true believer is the kindness shown to all individuals, regardless of their faith. A true believer refrains from causing verbal or physical harm to others and their belongings, as advised in a Hadith from Sunan An Nasai, number 4998.

It is crucial to recognize the distinction between maintaining healthy social interactions and forming deep friendships. A profound friendship invariably impacts an individual, often leading them to compromise their beliefs out of affection for their friend, while positive social interactions do not reach this depth. Consequently, Muslims should embody good character and treat everyone with respect, but they should reserve deep friendships for those who inspire them to sincerely obey Allah, the Exalted. Only a fellow Muslim can fulfill this role for another Muslim. In contrast, a non-Muslim may inadvertently encourage a Muslim to stray from the obedience of Allah, the Exalted, regardless of their intentions, as their moral framework differs from that of a Muslim. What is deemed acceptable by a non-Muslim may not align with Islamic principles.

Chapter 5 Al Ma’idah, verse 5:

“…And [lawful in marriage are] chaste women from among the believers…”

Generally speaking, a Muslim should always strive to find a suitable partner for a successful marriage. As highlighted in a Hadith found in Sahih Bukhari, number 5090, it is essential to select a spouse who is pious. This choice ensures that they fulfill their partner's rights and refrain from wrongdoing, even in moments of anger, due to their awareness of the repercussions of their actions. In contrast, those lacking piety often mistreat their spouse and children during times of distress. This behavior is a significant factor contributing to the rise of domestic violence among Muslims in recent years. Furthermore, even in times of happiness, they may neglect their partner's rights due to ignorance, which piety can help alleviate. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

Furthermore, a pious individual typically places greater importance on the rights of others, particularly those of their spouse, rather than focusing on asserting their own rights. They understand that Allah, the Exalted, will hold

them accountable for their treatment of others, rather than questioning how they have been treated. Allah, the Exalted, will inquire about their deeds, not the deeds of others. In contrast, a less pious person often focuses solely on their own rights—rights influenced by societal expectations, trends, and personal desires, rather than the principles of Islam. As a result, they may find it difficult to achieve satisfaction in their relationships, even if their spouse fulfills their rights as prescribed by Islam. This is a significant reason why a lack of comprehension of Islamic teachings is often linked to marital conflicts and divorces.

Chapter 5 Al Ma'idah, verse 5:

"…And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers…"

This is permissible because the people of the book share common beliefs with Muslims, such as faith in Allah, the Exalted, divine scriptures, and Prophethood, unlike followers of other religions. However, it is crucial to emphasize that the verse specifies that a woman from the people of the book must be chaste, meaning she must strictly adhere to the principles of her faith, whether Judaism or Christianity. In contemporary society, many profess to follow these religions yet exhibit no genuine faith in their actions, failing to embody the teachings of their beliefs. Such individuals do not meet the criteria outlined in this verse. A devout woman from the people of the book is more likely to embrace her husband's religion, Islam, upon

recognizing the commonalities between their faiths. If she approaches Islam with an open mind and explores it alongside her husband, she may ultimately come to see Islam as the truth and accept it wholeheartedly. This transformation is unlikely for someone who merely claims adherence to their religion without practicing it. Furthermore, Muslim women are prohibited from marrying non-Muslim men. Typically, since the husband holds authority over the family, a devoted Jew or Christian would likely impose his religious laws at home, which could jeopardize the beliefs of his Muslim wife and hinder the transmission of Islamic values to future generations. This risk diminishes when the husband is Muslim and the wife is a chaste Jew or Christian.

After discussing some practical elements of Islam, Allah, the Exalted, combines this with internal faith in order to show that an internal belief in Islam has very little value without practically acting on the teachings of Islam. Chapter 5 Al Ma'idah, verse 5:

"…And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers."

Therefore, one must support their verbal declaration of faith with acts of obedience by correctly using the blessings they have been granted as outlined in Islamic teachings. In fact, as indicated by verse 5, the one who fails to do this is in great danger of losing their faith. It is essential to recognize that faith resembles a plant that requires nurturing through acts of obedience to thrive and endure. Just as a plant that does not receive necessary nourishment, like sunlight, will perish, so too can a person's faith

diminish and perish if it is not sustained by acts of obedience. This represents the most significant loss.

In addition, by combining practical aspects of Islam with internal faith, Allah the Exalted, makes it clear that one’s actions will only have value when they are rooted in Islamic teachings, meaning, the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. As discussed earlier, acting on alternative religious knowledge, even if it yields positive actions, will prevent one from acting on the two primary sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any practice not grounded in these two sources will be rejected by Allah, the Exalted. Furthermore, depending on other religious teachings may lead individuals to adopt beliefs and practices that conflict with Islamic principles. They might even start to form beliefs about Allah, the Exalted, and the universe that are at odds with Islamic teachings, such as the notion that individuals or supernatural beings can dictate their fate, based on insights from sources outside the two main guides. Therefore, a Muslim may unknowingly lose their faith by relying on alternative sources of religious knowledge. This is why engaging in religious innovations that are not based on the two primary sources of guidance can lead one to follow the path of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

And chapter 5 Al Ma’idah, verse 5:

“…And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.”

After mentioning internal faith, Allah, the Exalted, then calls upon the believers to support their verbal declaration of faith with actions in order to reemphasize the important connection between faith and actions. Chapter 5 Al Ma’idah, verse 6:

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles…”

Generally speaking, the establishment of mandatory prayers requires adherence to all their conditions and etiquettes, including performing them on time. The Holy Quran consistently highlights the significance of these prayers, as they represent the most crucial practical expression of one's faith in Allah, the Exalted. Additionally, the obligatory prayers, which are spread throughout the day, serve as a constant reminder of the Day of Judgement and aid in preparing for it, with each aspect of the obligatory prayer being inherently connected to Judgement Day. The way one stands during prayer symbolizes how they will present themselves before Allah, the Exalted, on that Decisive Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

The act of bowing serves as a poignant reminder of the numerous individuals who will face criticism on Judgement Day for failing to submit to Allah, the Exalted, throughout their earthly existence. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique encompasses the failure to fully adhere to the commands of Allah, the Exalted, in every facet of life. The act of prostration during prayer serves as a reminder of the forthcoming invitation for individuals to prostrate before Allah, the Exalted, on the Day of Judgement. However, those who did not submit to Him appropriately throughout their earthly existence—by obeying His commands in all areas of their lives—will find themselves unable to do so on the Day of Judgement. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled,

humiliation will cover them. And they used to be invited to prostration while they were sound.”

Assuming a kneeling position during prayer serves as a poignant reminder of the posture one will adopt before Allah, the Exalted, on the Day of Judgement, filled with trepidation regarding their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.””

An individual who approaches prayer with these considerations will perform their prayers accurately. Consequently, this will facilitate their genuine obedience to Allah, the Exalted, during the intervals between prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

This obedience entails utilizing the blessings bestowed upon an individual in a manner that is pleasing to Allah, the Exalted, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and

blessings be upon him. In addition, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Jami At Tirmidhi, number 2618, that the distinction between faith and disbelief lies in the neglect of obligatory prayers. Those who neglect these prayers should be wary of departing this life without their faith. As discussed earlier, it is crucial to understand that faith is akin to a plant that necessitates sustenance through acts of obedience to flourish and endure. Just as a plant deprived of essential elements like sunlight will wither and perish, an individual's faith can also decline and ultimately extinguish if not nurtured by acts of obedience. This scenario represents the gravest loss.

As Islam is the perfect code of conduct it takes into consideration extenuating circumstances and therefore grants concessions when needed. Chapter 5 Al Ma'idah, verse 6:

"…And if you are in a state of ritual impurity, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you…"

The directives, restrictions, allowances, and counsel found in Islam are designed to lead individuals towards tranquility in both this life and the hereafter. They are not intended to complicate the lives of individuals. Chapter 5 Al Ma'idah, verse 6:

“…Allah does not intend to make difficulty for you…”

While one might mistakenly argue that if Allah, the Exalted, wished for human beings to experience ease, He could have permitted them to pursue their every whim, such an approach would not result in true peace. This is due to humanity's inherent lack of understanding and foresight regarding what is genuinely beneficial for them. Numerous instances in the life of an individual illustrates this point, where desires for certain things lead to negative outcomes, and aversions to others result in positive experiences. Essentially, all individuals resemble infants who often crave inappropriate things at inopportune times, akin to wanting ice cream while suffering from a cold. Just as a caring parent refrains from granting a child's wishes for their own good, Allah, the Exalted, possesses the ultimate knowledge of what is best for each individual and directs them accordingly; all that is required is their obedience to Him. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

An additional illustration involves a physician who recommends unpalatable medications and a rigorous dietary regimen. At first glance, it may appear that the physician intends to impose hardship on the patient; however, a rational individual would recognize that the physician's true aim is to promote the patient's overall well-being. The prescribed medications and dietary restrictions are intended to foster a state of tranquillity, provided the patient

is willing to adhere to the guidance offered. Observing the lifestyles of the affluent and famous, who often indulge their every whim, reveals a pattern of misusing the blessings they have been granted. As a result they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. This serves to illustrate that genuine peace of mind is not found in the pursuit of personal desires. Only Allah, the Exalted, possesses complete understanding of the human psyche and physiology, and His omniscient knowledge encompasses all aspects of existence—past, present, and future—enabling Him to discern what is truly beneficial for each individual. Chapter 42 Ash Shuraa, verse 27:

"And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing."

Moreover, since Allah, the Exalted, is the sole Sovereign of the universe and particularly of the spiritual hearts of individuals, the abode of peace of mind, He is the only One who determines who experiences tranquillity and who does not. Consequently, those who defy Allah, the Exalted, by misappropriating the blessings bestowed upon them will inevitably encounter suffering, distress, and anxiety in both realms. Additionally, the prohibitions set forth by Allah, the Exalted, pertain exclusively to matters where the detriment significantly surpasses any potential benefit. Each prohibition is supported by numerous scientific and rational justifications, such as the ban on alcohol. Thus, His directives, restrictions, allowances, and counsel

represent the optimal path for every individual, as they lead to serenity of mind and body in both worlds, even if such truths are not readily apparent to those who are uninformed and short-sighted. Chapter 7 Al A'raf, verse 157:

"Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them…"

Therefore, the one who understands that the Islamic code of conduct aims to purify their intentions, speech and actions so that they obtain peace of mind in both worlds will show gratitude to Allah, the Exalted, for His guidance. Chapter 5 Al Ma'idah, verse 6:

"…Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful."

Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who adopts gratitude to Allah, the

Exalted, will be granted more peace of mind, as they will obtain a harmonious mental and physical equilibrium and correctly place everything and everyone within their life while preparing for their accountability on the Day of Judgement. This behaviour therefore leads to peace of mind in both worlds. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Whenever a muslim fails to observe the wisdoms behind the commands and prohibitions of Allah, the Exalted, they must encourage themself to remain firm on His obedience by remembering the countless blessings He continues to provide them with. Chapter 5 Al Ma'idah, verse 7:

"And remember the favor of Allah upon you…"

This will ensure they adopt a positive attitude, especially when they are facing difficulties. This positive attitude will aid them in remaining patient and even grateful, as they still possess countless blessings, even if they have lost some through a difficulty. As discussed earlier, gratitude involves correcting one's intention, speech and actions so that one uses the blessings they have been granted as outlined in Islamic teachings. Patience entails refraining from expressing dissatisfaction through words or actions while steadfastly adhering to the commands of Allah, the Exalted, with the

conviction that He selects what is ultimately beneficial for them, even when this may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Consequently, an individual who consistently behaves appropriately in all circumstances will receive the unwavering support and grace of Allah, the Exalted, resulting in tranquility in both this life and the hereafter. This guidance is reflected in a Hadith recorded in Sahih Muslim, number 7500.

In addition, when a muslim fails to observe the wisdoms behind the commands and prohibitions of Allah, the Exalted, they must remain firm on His obedience in every situation by remembering the pact they took with Him of obeying Him when they accepted Islam as their faith and way of life. Chapter 5 Al Ma’idah, verse 7:

“And remember the favor of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey"…”

This makes it clear that being a muslim involves internal belief supported by external acts of obedience to Allah, the Exalted. As Islam encompasses both

these aspects, the one who fails to adopt Islam as their way of life, especially after verbally claiming faith in Islam, will inevitably misuse the blessings they have been granted. Consequently, they will experience a disordered mental and physical condition and their behaviour will cause them to misplace their relationships and responsibilities in their lives, ultimately hindering their preparedness for accountability on the Day of Judgement. This behaviour will therefore result in stress, challenges, and hardships in both worlds, despite any material comforts they may possess. Chapter 3 Alee Imran, verse 85:

“And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

In fact, this person is in great danger of losing their faith before leaving this world. It is crucial to understand that faith is akin to a plant that needs nourishment from acts of obedience to flourish and survive. Similar to how a plant will die without vital nutrients like sunlight, an individual's faith can wane and die if it is not supported by acts of obedience.

As indicated in verse 7, in order to avoid this outcome and ensure one supports their verbal declaration of faith in Islam with actions, they must strive to achieve strong faith, the foundation of which is piety. Chapter 5 Al Ma’idah, verse 7:

“And remember the favor of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey" and fear Allah…”

Robust faith is crucial, as it allows individuals to remain steadfast in their obedience to Allah, the Exalted, amidst all circumstances, whether favorable or adverse. This strong faith is cultivated through the study and implementation of the clear evidence presented in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which elucidate that sincere obedience to Allah, the Exalted, results in tranquility in both worlds. Conversely, those who lack awareness of Islamic teachings will possess a frail faith, making them more susceptible to defying Allah, the Exalted, whenever their desires clash with His commands, due to their lack of understanding that peace of mind only comes from surrendering to the obedience of Allah, the Exalted. Thus, it is essential for one to attain certainty of faith via the acquisition and practice of Islamic knowledge to uphold unwavering obedience to Allah, the Exalted, consistently. This involves utilizing the blessings bestowed upon them in accordance with Islamic principles, thereby ensuring serenity in both worlds through attaining a balanced mental and physical state and appropriately prioritizing their relationships and responsibilities. Furthermore, a heightened level of faith enhances an individual's capacity to comprehend the wisdom underlying the challenges they encounter. For instance, one with strong faith recognizes that enduring trials with patience can lead to the forgiveness of their minor sins, as indicated in a Hadith from Imam Bukhari's Adab Al Mufrad, number 492. Ultimately, it is preferable to have one’s minor transgressions absolved through the exercise of patience in the face of adversity than to confront Allah, the Exalted, burdened by them on the Day of Judgement. Additionally, strong faith imparts the understanding that part of life's trials involves the acknowledgment that the wisdom behind certain challenges may not be fully disclosed during one's lifetime.

Chapter 5 Al Ma’idah, verse 7:

“And remember the favor of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey" and fear Allah…”

As indicated by this verse, an aspect of achieving strong faith and piety is correctly listening to Islamic knowledge so that it affects one’s behaviour and actions in the future. Effective auditory processing in the context of acquiring Islamic knowledge necessitates focused attention to ensure that the information is both received and comprehended. Individuals are required to contemplate the knowledge and recognize its relevance to their previous behaviors. Furthermore, they must consider methods to apply the discussed knowledge in the future and earnestly integrate it into their daily lives. Chapter 5 Al Ma’idah, verse 7:

“…and His covenant with which He bound you when you said, "We hear and we obey" and fear Allah…”

Individuals who neglect to follow these steps have not accurately comprehended divine teachings and consequently will not apply them in their lives. A significant factor contributing to the lack of behavioral change among Muslims, despite their access to Islamic knowledge through lectures, is their failure to listen attentively. Many erroneously assume that simply hearing

Islamic teachings suffices to earn the pleasure of Allah, the Exalted, even in the absence of a genuine intention to incorporate these teachings into their daily lives. One must therefore ensure they correctly listen to Islamic knowledge so that it affects their intentions, speech and actions in a positive way, as Allah, the Exalted, will hold them accountable in both worlds. Chapter 5 Al Ma'idah, verse 7:

"…Indeed, Allah is Knowing of that within the breasts."

When a muslim supports their verbal declaration of faith in Allah, the Exalted, with actions, they will correctly use the blessings they have been granted as outlined in Islamic teachings. This practice guarantees a harmonious mental and physical equilibrium, enabling individuals to appropriately position all aspects of their lives and adequately prepare for their accountability on the Day of Judgement. Such conduct ultimately fosters tranquility in both this life and the hereafter. In addition, their behaviour will ensure they fulfil the rights of Allah, the Exalted, and people, even when their desires are contradicted. Fulfilling the rights of people will ensure the spread of justice and peace within society. Chapter 5 Al Ma'idah, verse 8:

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah…"

In addition, the one who fears Allah, the Exalted, and the consequences of their actions will avoid wronging people, as they correctly believe they cannot escape His punishment in this world or in the next. For example, the muslim who fears Allah, the Exalted, knows that if they wrong people, justice will be established on Judgement Day. The perpetrator will be compelled to hand over their virtuous actions to their victims, and if required, will assume the transgressions of their victims. This could potentially result in the perpetrator being cast into Hell, as cautioned in a Hadith recorded in Sahih Muslim, number 6579. This verse therefore indicates that justice and peace cannot spread within society until one fears Allah, the Exalted, and the consequences of their actions. The one who does not fear Allah, the Exalted, will easily wrong people whenever they believe they can escape worldly authorities, such as the Police. Whereas, the one who fears Allah, the Exalted, will avoid wronging others, even when they are convinced they can escape the worldly authorities, as they firmly believe they cannot escape the authority and punishment of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 8:

"…And fear Allah ; indeed, Allah is Acquainted with what you do."

Both a good and fair law and the fear of Allah, the Exalted, is required to achieve a peaceful and just society, both of which Islam provides perfectly. Chapter 5 Al Ma'idah, verse 8:

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah…"

History clearly shows how justice and peace spread across the societies which correctly implemented Islamic teachings yet strangely enough those who desire a peaceful and just society still criticize Islam and its teachings. Muslims must therefore strive to learn and act on Islamic teachings so that they achieve peace of mind within their lives, through obtaining a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement, and so that they cause the spread of justice and peace within society through fulfilling the rights of people. As Allah, the Exalted, does not demand perfection, any mistakes one commits while striving to obey Allah, the Exalted, will be forgiven as long as they sincerely repent. Chapter 5 Al Ma'idah, verse 9:

"Allah has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward."

Genuine repentance involves experiencing guilt, earnestly seeking forgiveness from Allah, the Exalted, as well as from any individuals who have been harmed, provided that this does not result in additional complications. It requires a sincere commitment to refrain from repeating the same or related transgressions and to rectify any wrongs committed towards Allah, the Exalted, and fellow beings. Furthermore, one must persist in faithfully obeying Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them in accordance with Islamic principles.

But those who fail to believe or fail to support their verbal declaration of faith with actions will inevitably misuse the blessings they have been granted. As a result, people will find themselves in a chaotic mental and physical state and they will mismanage their relationships and responsibilities, which will ultimately impair their readiness for accountability on the Day of Judgement. This turmoil will lead to stress, difficulties, and struggles in both worlds, regardless of any worldly luxuries they may enjoy. In addition, their behaviour will prevent them from fulfilling the rights of people which will prevent the spread of justice and peace within society. As justice will be established on Judgement Day and every person will be held accountable for their intentions, speech and actions, their behaviour will therefore lead to trouble, difficulties and punishment in both worlds. Chapter 5 Al Ma'idah, verse 10:

"But those who disbelieve and deny Our signs - those are the companions of Hellfire."

In conclusion, since all of creation is owned and governed entirely by Allah, the Exalted, individuals are compelled to adhere to His commandments. Just as one may encounter difficulties for disregarding the laws established by a nation's government, similarly, neglecting the directives of the Sovereign of the universe will result in trouble in both this life and the hereafter. While a person may choose to leave a country if they disagree with its regulations, they cannot escape the dominion of Allah, the Exalted, nor can they find refuge in a realm where His authority does not prevail. Although individuals may attempt to alter societal norms, they cannot modify the divine laws set forth by Allah, the Exalted. Furthermore, akin to a homeowner who establishes the rules of their residence regardless of external dissent, the universe is under the sole jurisdiction of Allah, the Exalted, who determines

its laws irrespective of human approval. Thus, compliance with these divine regulations is essential for one's own benefit. Those who grasp this truth will willingly follow the commands of Allah, the Exalted, by endeavoring to utilize the blessings bestowed upon them in ways that are pleasing to Him, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals have the option to seek understanding of the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing their benefits for themselves and society, which ultimately fosters tranquility in both worlds, or they may choose to indulge their desires and dismiss Islamic teachings. However, those who disregard Islamic principles must brace themselves for the repercussions of their decisions in both worlds, as no amount of dissent, protest, or grievance will absolve them of accountability. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

As long as one sincerely obeys Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will journey through every situation with divine protection and peace of mind. Chapter 5 Al Ma’idah, verse 11:

“O you who have believed, remember the favor of Allah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allah…”

And chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

It is crucial to acknowledge that this divine protection does not correspond with human wishes. Instead, it is governed by the infinite knowledge and wisdom of Allah, the Exalted. As a result, this divine protection emerges at the most favourable moment for individuals and in the way that is most advantageous for them, even if this may not be readily evident to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

It is essential to consistently adhere to the commands of Allah, the Exalted, recognizing that such obedience will ultimately lead to tranquillity and success in both this life and the hereafter, regardless of whether this is immediately apparent to them or not. This adherence requires the proper

utilization of the blessings bestowed upon them, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 5 Al Ma'idah, verse 11:

"…and fear Allah. And upon Allah let the believers rely."

Generally speaking, placing trust in Allah, the Exalted, entails utilizing the resources He has granted to individuals in accordance with Islamic teachings, while simultaneously accepting that Allah, the Exalted, will determine the most favorable outcome for them, regardless of their understanding of the rationale behind His decisions. For instance, an individual suffering from illness should seek out permissible medical treatments and then submit to the choice of Allah, the Exalted, regarding the outcome of their treatment. Consequently, trusting in Allah, the Exalted, does not equate to neglecting the resources at one's disposal.

Chapter 5 Al Ma'idah, verse 11:

"O you who have believed, remember the favor of Allah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allah . And upon Allah let the believers rely."

This verse also encourages people to observe history and the events around them in order to strengthen their faith and trust in Allah, the Exalted. The Holy Quran discusses many cases when people disobeyed Allah, the Exalted, by misusing the blessings they had been granted and how as a result they suffered in both worlds. The Holy Quran also discusses many examples when people sincerely obeyed Allah, the Exalted, by correctly using the blessings they had been granted and how as a result they were blessed with peace of mind in both worlds, even in dire situations. The more one studies these events in history and similar cases that occur around them, the stronger their faith in Allah, the Exalted, and His promises will become. The stronger one's faith and trust in Allah, the Exalted, the more they will obey Him by correctly using the blessings He has provided them. This approach will help individuals achieve a harmonious mental and physical state and allow them to appropriately prioritize their relationships and responsibilities while preparing for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Chapter 5 Al Ma'idah, verse 11:

"O you who have believed, remember the favor of Allah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allah . And upon Allah let the believers rely."

In conclusion, it is essential to refrain from adopting a self-centered mindset that focuses solely on one's own life and personal challenges. Such an approach can hinder an individual from learning valuable lessons from both general history and their own experiences, as well as from the circumstances of those around them. Gaining insights from these things is a significant way

to enhance one's behavior and prevent the repetition of past mistakes, ultimately leading to a sense of tranquility. For instance, observing the wealthy and famous who squander the blessings they have been granted, resulting in stress, mental health issues, substance abuse, and even suicidal thoughts—despite their moments of enjoyment and luxury—serves as a lesson to others. It illustrates that true peace of mind does not stem from material possessions and fulfilling one’s desires. Similarly, witnessing the struggles of an ill person should inspire gratitude for one's own health and encourage its proper use before it is lost. Consequently, Islam consistently urges Muslims to cultivate a mindset of awareness rather than one of self-absorption, fostering a greater connection to the world around them. Chapter 47 Muhammad, verse 10:

“Have they not traveled through the land and seen how was the end of those before them?...”

Chapter 5 – Al Ma’idah, Verses 12-26

۞ وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا وَقَالَ
ٱللَّهُ إِنِّى مَعَكُمْ لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم بِرُسُلِى
وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ عَنكُمْ سَيِّـَٔاتِكُمْ
وَلَأُدْخِلَنَّكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ فَمَن كَفَرَ بَعْدَ ذَٰلِكَ
مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٢﴾

فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً يُحَرِّفُونَ ٱلْكَلِمَ عَن
مَّوَاضِعِهِۦ وَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ
فَٱعْفُ عَنْهُمْ وَٱصْفَحْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣﴾

وَمِنَ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰٓ أَخَذْنَا مِيثَٰقَهُمْ فَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟
بِهِۦ فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا
كَانُوا۟ يَصْنَعُونَ ﴿١٤﴾

يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ
تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ قَدْ جَآءَكُم مِّنَ ٱللَّهِ
نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾

يَهۡدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخۡرِجُهُم مِّنَ
ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِهِۦ وَيَهۡدِيهِمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ١٦

لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَۚ قُلۡ فَمَن يَمۡلِكُ مِنَ
ٱللَّهِ شَيۡـًٔا إِنۡ أَرَادَ أَن يُهۡلِكَ ٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَأُمَّهُۥ وَمَن فِي ٱلۡأَرۡضِ
جَمِيعٗاۗ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَاۚ يَخۡلُقُ مَا يَشَآءُۚ وَٱللَّهُ عَلَىٰ كُلِّ
شَيۡءٖ قَدِيرٞ ١٧

وَقَالَتِ ٱلۡيَهُودُ وَٱلنَّصَٰرَىٰ نَحۡنُ أَبۡنَٰٓؤُاْ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥۚ قُلۡ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمۖ بَلۡ أَنتُم
بَشَرٞ مِّمَّنۡ خَلَقَۚ يَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۚ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا
بَيۡنَهُمَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ١٨

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ عَلَىٰ فَتۡرَةٖ مِّنَ ٱلرُّسُلِ أَن تَقُولُواْ مَا جَآءَنَا مِنۢ
بَشِيرٖ وَلَا نَذِيرٖۖ فَقَدۡ جَآءَكُم بَشِيرٞ وَنَذِيرٞۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٩

وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦ يَٰقَوۡمِ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَعَلَ فِيكُمۡ أَنۢبِيَآءَ
وَجَعَلَكُم مُّلُوكٗا وَءَاتَىٰكُم مَّا لَمۡ يُؤۡتِ أَحَدٗا مِّنَ ٱلۡعَٰلَمِينَ ٢٠

يَٰقَوۡمِ ٱدۡخُلُواْ ٱلۡأَرۡضَ ٱلۡمُقَدَّسَةَ ٱلَّتِي كَتَبَ ٱللَّهُ لَكُمۡ وَلَا تَرۡتَدُّواْ عَلَىٰٓ أَدۡبَارِكُمۡ فَتَنقَلِبُواْ
خَٰسِرِينَ ٢١

قَالُوا۟ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا۟ مِنْهَا فَإِن يَخْرُجُوا۟
مِنْهَا فَإِنَّا دَٰخِلُونَ ٢٢

قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُوا۟ عَلَيْهِمُ ٱلْبَابَ فَإِذَا
دَخَلْتُمُوهُ فَإِنَّكُمْ غَٰلِبُونَ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا۟ إِن كُنتُم مُّؤْمِنِينَ ٢٣

قَالُوا۟ يَٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُوا۟ فِيهَا فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا
قَٰعِدُونَ ٢٤

قَالَ رَبِّ إِنِّى لَآ أَمْلِكُ إِلَّا نَفْسِى وَأَخِى فَٱفْرُقْ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ٢٥

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِى ٱلْأَرْضِ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ
ٱلْفَٰسِقِينَ ٢٦

“And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way."

So for their breaking of the covenant We cursed them and made their hearts hardened. They distort words from their [proper] places [i.e., usages] and have forgotten a portion of that of which they were reminded. And you

will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good.

And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do.

O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book [the Quran].

By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.

They have certainly disbelieved who say that Allah is Christ, the son of Mary. Say, "Then who could prevent Allah at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah is over all things competent.

But the Jews and the Christians say, "We are the children of Allah and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination.

O People of the Scripture, there has come to you Our Messenger to make clear to you [the religion] after a period [of suspension] of messengers, lest you say, "There came not to us any bringer of good tidings or a warner." But there has come to you a bringer of good tidings and a warner. And Allah is over all things competent.

And [mention], when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you kings [leaders] and gave you that which He had not given anyone among the worlds.

O my people, enter the blessed land [Jerusalem] which Allah has assigned to you and do not turn back [from fighting in Allah's cause] and [thus] become losers."

They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter."

Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers."

They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here."

[Moses] said, "My Lord, indeed I do not possess [control] except myself and my brother, so part us from the defiantly disobedient people."

[Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people."”

After encouraging the muslims to sincerely obey Allah, the Exalted, and the Holy Prophet Muhammad, peace and blessings be upon him, in the previous verses, Allah, the Exalted, warns them not to follow in the footsteps of the children of Israel who failed to support their verbal declaration of faith in Allah, the Exalted, with actions. Chapter 5 Al Ma'idah, verse 12:

"And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders…"

As the children of Israel were a people drowned in tribalism and casts, they would not unite under one leader and was therefore one of the possible reasons twelve leaders were selected from their tribes. Muslims must avoid adopting a mentality which is rooted in tribalism and casts as it only encourages disunity amongst them and encourages them to prioritize loyalty to their tribe over all other things, such as loyalty to Allah, the Exalted. This creates a nationalism attitude whereby one only cares about those people within their tribe or country, even though the muslims have been described as one body by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Muslim, number 6586, irrespective of the worldly things that distinguish them, such as ethnicity or social class. Nationalism prevents the rights of people being fulfilled and prevents co-operation with other muslims on things which are beneficial and good. Instead, nationalism fuels blindly loyalty to one's people, even in the disobedience of Allah, the Exalted, and fosters divisions, so that people discriminate others who are not from their tribe or nation. Muslims must therefore avoid adopting a tribalism attitude and instead place their loyalty with Allah, the Exalted, above all else. This will ensure they fulfill the rights of Allah, the Exalted, and people, irrespective of their background. This was the attitude of the Companions, may Allah be pleased with them, and was

one of the main reasons for their strength, despite being few in number relative to other tribes and nations. And in order to avoid discriminating against others, one must remember that superiority does not lie in worldly things, such as ethnicity, gender, social class and instead lies in how much one sincerely obeys Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 49 Al Hujurat, verse 13:

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

All other criteria for assessing individuals, including gender, ethnicity, and social class, hold no significance and should be disregarded by Muslims; otherwise, they may foster racism and division within the Muslim community. It is crucial to recognize that since one's intentions are concealed from others, individuals cannot evaluate others as superior based solely on external behaviors. Consequently, they must avoid asserting the status of themselves or others, as only Allah, the Exalted, possesses knowledge of the intentions, words, and actions of all individuals. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Allah, the Exalted, guaranteed the children of Israel His support and constant aid as long as they supported their verbal declaration of faith in Him with actions. Chapter 5 Al Ma'idah, verse 12:

"…And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds…""

This same guarantee has been given to the muslim nation, just like it was given to all the nations before them. But just like many from the previous nations, such as the children of Israel, did not obtain the support and aid of Allah, the Exalted, as they failed to support their verbal declaration of faith in Him with actions, neither will the muslims. Chapter 3 Alee Imran, verse 139:

"So do not weaken and do not grieve, and you will be superior if you are [true] believers."

And chapter 5 Al Ma'idah, verse 12:

"…And Allah said, "I am with you. If you establish prayer…""

The establishment of obligatory prayers necessitates the fulfilment of their complete conditions and etiquettes, including timely performance. This practice is frequently emphasized in the Holy Quran, as it serves as the most significant practical demonstration of one's faith in Allah, the Exalted. Furthermore, the obligatory prayers, being distributed throughout the day, serve as a continual reminder of the Day of Judgement and facilitate practical preparation for it, with each phase of the obligatory prayer being intrinsically linked to Judgement Day. The posture of standing upright during prayer symbolizes how one will present themselves before Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

The act of bowing serves as a poignant reminder of the numerous individuals who will face criticism on Judgement Day for failing to submit to Allah, the Exalted, throughout their earthly existence. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique encompasses the failure to fully adhere to the commands of Allah, the Exalted, in every facet of life. The act of prostration during prayer

serves as a reminder of the eventual call for all individuals to prostrate before Allah, the Exalted, on the Day of Judgement. However, those who neglected to prostrate properly to Him throughout their earthly existence—an act that necessitates obedience to His will in all areas of life—will find themselves unable to do so on the Day of Judgement. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Assuming a kneeling position during prayer serves as a poignant reminder of the posture one will adopt before Allah, the Exalted, on the Day of Judgement, filled with trepidation regarding their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

An individual who approaches prayer with these considerations will perform their prayers correctly. Consequently, this will facilitate their genuine

obedience to Allah, the Exalted, during the intervals between the prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

This obedience entails utilizing the blessings bestowed upon an individual in a manner that is pleasing to Allah, the Exalted, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Jami At Tirmidhi, number 2618, that the distinction between faith and disbelief lies in the neglect of obligatory prayers. Those who neglect these prayers should be apprehensive about departing this world without their faith. It is crucial to understand that faith is akin to a plant that necessitates sustenance through acts of obedience to flourish and endure. Just as a plant deprived of essential nourishment, such as sunlight, will wither and perish, an individual's faith can also wane and ultimately die if it is not sustained by acts of obedience. This represents the gravest loss.

Chapter 5 Al Ma’idah, verse 12:

“…And Allah said, "I am with you. If you establish prayer and give zakah…””

The required charitable contribution represents only a small portion of a person's overall income and is given only when a certain threshold is reached. A key purpose of this obligatory charity is to remind Muslims that their wealth does belong to them; otherwise, they would be free to use it however they wish. This wealth is a creation and a gift from Allah, the Exalted, and must be used in accordance with His commands. Essentially, every blessing received is a temporary loan that must be returned to its rightful Owner, Allah, the Exalted. This repayment occurs when individuals use these blessings in ways that are pleasing to Allah, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who fail to understand this essential truth and act as these blessings, including their wealth, are entirely theirs—thereby neglecting their obligatory charity—will face consequences similar to those who default on earthly loans. For example, a Hadith found in Sahih Bukhari, number 1403, warns that those who do not donate their obligatory charity will encounter a fearsome venomous serpent that will continuously bite them on the Day of Judgement. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

In this world, the wealth that people fail to donate the obligatory charity will eventually lead to their own distress and suffering, as they forget that Allah,

the Exalted, has a rightful claim to the blessings they have received. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 5 Al Ma'idah, verse 12:

"…And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them…""

The children of Israel would accept some Holy Prophets, peace be upon them, and deny others based on their desires. Chapter 2 Al Baqarah, verse 87:

"…But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed."

Muslims can behave in a similar manner by picking and choosing when to follow the Islamic teachings brought by the Holy Prophet Muhammad, peace and blessings be upon him, and when to ignore them, depending on their desires. It is essential to recognize that Islam constitutes a comprehensive framework for conduct that should be applied consistently across all facets of life and in every circumstance encountered. Consequently, it should not be regarded as an accessory that can be donned or discarded based on personal whims. Those who act in this manner are merely serving their own desires, regardless of any contrary assertions they may make. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Behaving in this manner must therefore be avoided as it only leads to one misusing the blessings they have been granted. As a result, people will find themselves in a chaotic mental and physical state and they will mismanage their relationships and responsibilities within their life, which will ultimately impair their readiness for accountability on the Day of Judgement. This turmoil will lead to stress, difficulties, and struggles in both worlds, regardless of any material wealth they may enjoy.

Chapter 5 Al Ma'idah, verse 12:

“…And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them…”"

Believing in the Holy Prophets, peace be upon them, compels one to actively emulate their lifestyles, actions, and teachings as described in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The exemplary conduct of these Holy Prophets, peace be upon them, is magnificently illustrated and elevated by the noble example of the Holy Prophet Muhammad, peace and blessings be upon him. Thus, it is crucial for individuals to reinforce their verbal affirmation of faith in him by diligently studying and applying his life, teachings, and moral character. Chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.”

And chapter 3 Alee Imran, verse 31:

“Say, [Prophet Muhammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins…”"

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Therefore, expressing love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, while failing to live by his teachings and character is contradictory to those verbal claims. Just as people seek his intercession on the Day of Judgement, they should also be cautious of the chance that he may testify against them on that Day if they do not make an effort to comprehend and apply his traditions and the guidance found in the Holy Quran. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Qur’ān as [a thing] abandoned."”

Muslims are the sole group that has embraced and accepted the Holy Quran, while non-Muslims have not abandoned it since they never accepted it initially. It is evident, without the need for scholarly interpretation, what fate awaits the Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, will testify against on the Day of Judgment.

To seek the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, instead of facing his testimony against them on Judgement Day, individuals must earnestly study and apply the teachings of the Holy Quran and his traditions. This commitment will allow them to use the blessings granted to them in a way that pleases Allah, the Exalted, leading to peace in both this life and the hereafter. Additionally, simply expressing love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, without reflecting his character and behavior is meaningless in Islam. Throughout history, nations have professed love for their Holy Prophets, peace be upon them, yet their failure to follow their teachings will prevent them from being united with them in the afterlife. Therefore, those who wish to be united with the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in the hereafter must sincerely practice and embody his teachings and character.

Chapter 5 Al Ma'idah, verse 12:

"…And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them…"""

Supporting the mission of the Holy Prophet Muhammad, peace and blessings be upon him, requires embodying his life and teachings. This commitment ensures that one accurately represents him to others. Failing to

do so risks misrepresentation, which can deter both non-Muslims and fellow Muslims from engaging with Islamic principles. Such misrepresentation may also lead to external criticism of the Holy Prophet Muhammad, peace and blessings be upon him, particularly when negative behaviors are observed among Muslims. Every Muslim is accountable for this, as it is their responsibility to faithfully represent Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, to the broader community.

Chapter 5 Al Ma'idah, verse 12:

"…And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan…""

This verse supports the belief that financial charity beyond the normal obligatory charity is a duty in Islam. Allah, the Exalted, encouraged people to correctly use their assets as outlined in Islamic teachings, by calling it a loan to Him, as it is widely accepted that He always fulfills His promises.

Recognizing human stinginess, Allah, the Exalted, frames the verse to resemble a profitable business deal. Those who grasp this concept should feel a sense of shame, realizing that their own greed compels Allah, the Exalted, the Creator and Sovereign of all, to assure a return on any resources expended for His sake. This divine promise should motivate them to utilize their blessings appropriately, which ultimately benefits them. Such

awareness should inspire them to diligently apply their resources in alignment with Islamic principles.

Generally speaking, it is crucial for Muslims to support socially vulnerable individuals, such as orphans and widows, according to their financial means. In today's world, providing assistance to orphans and widows has become incredibly easy, as people can start sponsorships online in just a few minutes, often for less than their monthly mobile phone bills. Therefore, Muslims should not neglect this vital aspect of their faith, as it invites continuous divine support from Allah, the Exalted, in this life and the afterlife. This principle is supported by a Hadith found in Sahih Muslim, number 6853. Moreover, the Holy Prophet Muhammad, peace and blessings be upon him, has stated that those who look after orphans will be close to him in Paradise, as mentioned in a Hadith from Sahih Bukhari, number 6005. Additionally, those who assist the needy, including widows, will earn rewards comparable to those who perform nightly prayers and fast daily, as noted in a Hadith found in Sahih Bukhari, number 6006. Thus, individuals who find it challenging to engage in voluntary acts of goodness, like the optional night prayer and fasting, should pay attention to this Hadith to gain significant rewards with minimal effort.

It is essential to understand that individuals should always remember that any resources they have, including wealth, are granted to them by Allah, the Exalted, as a loan rather than a gift. A loan requires repayment to the lender. The way to repay the loan from Allah, the Exalted, is by using these resources in ways that please Him. Therefore, those who help the needy are simply fulfilling their duty to repay the debt owed to Allah, the Exalted. Recognizing this truth will prevent individuals from viewing their actions as favors to Allah, the Exalted, or to those in need. In reality, it is Allah, the

Exalted, who has favored them by providing worldly blessings and the opportunity to earn great rewards through helping the needy. Moreover, accepting assistance from a donor is, in itself, a favor to the donor. If every person in need were to refuse help, how would one receive the rewards described in divine teachings? Keeping these thoughts in mind will help prevent one from diminishing their rewards through an improper mindset. Ultimately, helping the needy involves addressing any lawful needs a person may have, including emotional, physical, and financial needs. Thus, no Muslim, regardless of their wealth, can justify refraining from this noble act.

Islam does not demand perfection from people and instead expects people to genuinely and sincerely strive to correctly use the blessings they have been granted as outlined in Islamic teachings. The one who behaves in this manner will be forgiven for any mistakes they happen to make, as long as they sincerely repent and avoid persisting on the same or similar sins. Chapter 5 Al Ma'idah, verse 12:

"…And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds…""

Authentic repentance necessitates recognizing one's wrongdoing, seeking forgiveness from Allah, the Exalted, as well as from those who have been wronged, ensuring that this process does not lead to further complications. It is crucial to sincerely pledge to avoid repeating the same or similar offenses and to amend any violations of rights related to Allah, the Exalted, and other individuals. Additionally, one must continue to diligently follow the

directives of Allah, the Exalted, by properly employing the blessings granted to them in line with Islamic teachings.

Those who obey Allah, the Exalted, by wisely using the blessings granted to them in line with Islamic teachings will achieve a balanced mental and physical state and they will correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both this life and the afterlife. Chapter 5 Al Ma'idah, verse 12:

"…And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow…""

But those who reject Islam or fail to support their verbal declaration of belief in Islam with actions, will inevitably misuse the blessings they have been granted. Consequently, these people will experience a disordered mental and physical condition and misplace their relationships and responsibilities in their lives, ultimately hindering their preparedness for accountability on the Day of Judgement. This disarray will result in stress, challenges, and hardships in both worlds, despite any material comforts they may possess. Chapter 5 Al Ma'idah, verse 12:

“…But whoever of you disbelieves after that has certainly strayed from the soundness of the way.”

Therefore, individuals must adopt and apply Islamic principles for their inherent worth, even when these principles clash with personal preferences. They should act like a wise patient who follows their doctor's advice, recognizing that such guidance is ultimately advantageous, despite the discomfort of prescribed treatments and dietary limitations. Just as this wise patient experiences enhanced mental and physical health, so will a person who accepts and adheres to Islamic teachings. This belief is based on the understanding that Allah, the Exalted, possesses the complete knowledge required for a person to achieve a balanced mental and physical life and to properly place everything and everyone within their life. Despite extensive research, society's collective understanding of human mental and physical conditions remains inadequate to achieve this aim, as it cannot tackle every challenge an individual faces or alleviate all forms of mental and physical stress due to inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, has this profound knowledge, which He has shared with humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes clear when one observes the results of those who utilize the blessings granted to them in line with Islamic teachings compared to those who do not. While many patients may not fully grasp the scientific basis for their prescribed medications and thus blindly trust their doctors, Allah, the Exalted, however, urges individuals to reflect on the teachings of Islam to understand its positive influence on their lives. He does not demand blind faith in Islamic teachings; instead, He wishes for individuals to recognize their truth through clear evidence. However, this requires an unbiased and open-minded approach to the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Moreover, as Allah, the Exalted, holds exclusive authority over the spiritual hearts of people, the abode of peace of mind, He alone decides who receives this peace and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, bestows tranquillity solely upon those who appropriately utilize the blessings He has provided as outlined in Islamic teachings. Chapter 5 Al Ma’idah, verse 12:

“…And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way.""

Allah, the Exalted, then warns the muslims against following the footsteps of the children of Israel who failed to fulfil their pledge to Allah, the Exalted, of

supporting their verbal declaration of faith in Him with actions. Chapter 5 Al Ma'idah, verse 13:

"So for their breaking of the covenant We cursed them…"

A divine curse leads to the removal of the mercy of Allah, the Exalted. Without the mercy of Allah, the Exalted, one can never obtain peace of mind in this world, irrespective of the worldly things they possess, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

Failing to supports one's verbal declaration of faith in Islam with actions is the major reason why muslims fail to obtain peace of mind in this world, as they have been deprived of the mercy of Allah, the Exalted.

In addition, when one persists on ignoring Islamic teachings, they will fail to adopt the good characteristics discussed therein, such as patience, gratitude and generosity, and instead adopt the negative characteristics discussed therein, such as impatience, ingratitude and pride. As a result, their spiritual

hearts will become corrupt, which in turn leads to the corruption of their speech and actions. Chapter 5 Al Ma'idah, verse 13:

"So for their breaking of the covenant We cursed them and made their hearts hard…"

Corrupt speech and actions will cause one to misuse the blessings they have been granted. As a result, people will find themselves in a chaotic mental and physical state and they will mismanage their relationships and responsibilities, which will ultimately impair their readiness for accountability on the Day of Judgement. This turmoil will bring about stress, difficulties, and struggles in both worlds, regardless of any material wealth they may have.

Allah, the Exalted, then mentions some of the corrupt speech and actions which result from a corrupt spiritual heart. Chapter 5 Al Ma'idah, verse 13:

"So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages…"

A corrupt spiritual heart encourages a person to misuse the religious and worldly knowledge they have been granted for the sake of worldly gain, such as wealth and leadership. In respect to religious knowledge, the one who

behaves in this manner has been warned of Hell in a Hadith found in Sunan Ibn Majah, number 253. One must avoid this attitude as the worldly blessings they obtain through behaving in this manner will become a source of stress and misery for them in both worlds, even if this is not obvious to them.

A corrupt spiritual heart also causes one to treat their faith like a coat, which they put on and take off according to their desires. Chapter 5 Al Ma'idah, verse 13:

"So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded…"

It is crucial to understand that Islam represents a holistic system of behaviour that must be consistently implemented in all areas of life and in every situation faced. Therefore, it should not be viewed as an optional addition that can be adopted or rejected according to individual preferences. Individuals who behave in this manner are simply catering to their own inclinations, despite any assertions to the opposite. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

A corrupt spiritual heart also encourages one to avoid fulfilling the rights of Allah, the Exalted, and people, such as fulfilling financial contracts. Chapter 5 Al Ma'idah, verse 13:

"So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them…"

Failing to keep promises without a legitimate reason is a form of hypocrisy, as highlighted in a Hadith found in Sahih Bukhari, number 2749. Those who display hypocritical behaviour should be cautious of the repercussions in both worlds. Therefore, Muslims are required to fulfil all their commitments, with the most important being the sincere promise to obey Allah, the Exalted, in every situation upon accepting Him as their Lord. This obedience involves using the blessings granted to them in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. It is essential to recognize that this promise is not just a verbal affirmation of faith in Allah, the Exalted, but requires action. Moreover, honouring promises made to others is vital, as individuals will also be accountable for these on the Day of Judgement. Chapter 17 Al Isra, verse 34:

"…And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned."

These commitments include both explicit and implicit obligations, such as those that come with parenthood. Becoming a parent inherently involves the responsibility of fulfilling the child's rights as outlined by Islamic teachings. Furthermore, these commitments also apply to secular matters like business dealings and financial contracts. A Muslim should not try to separate their secular activities from their spiritual duties, nor should they think that the secular aspects of their life are irrelevant to Allah, the Exalted. Those who wrong others in worldly matters will face justice on Judgement Day. The wrongdoer will be required to hand over their good deeds to their victims and, if necessary, they will take the sins of their victims. This may ultimately result in the wrongdoer being condemned to Hell, as warned in a Hadith found in Sahih Muslim, number 6579. Therefore, one must understand that Islam offers a holistic framework for living that affects every action and situation, whether they appear secular or spiritual. Therefore, it is crucial to consider carefully before accepting any obligation, as all responsibilities in this life are tied to promises that will be examined on the Day of Judgement.

Chapter 5 Al Ma'idah, verse 13:

"So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them…"

An individual who embraces a morally corrupt spiritual disposition and consequently misuses the blessings bestowed upon them should not be deceived into thinking that the absence of immediate punishment or recognition of such punishment signifies that they will escape accountability altogether. In this life, their mindset will hinder them from attaining a harmonious mental and physical equilibrium and cause them to misplace everything and everyone within their life. Consequently, aspects of their life, including family, friends, career, and wealth, will transform into sources of stress. Should they continue to defy Allah, the Exalted, they may unjustly attribute their distress to external factors, such as their spouse. By severing ties with these positive influences, they will exacerbate their mental health issues, potentially spiralling into depression, substance abuse, and even suicidal ideation. This outcome is evident when observing those who persist in misusing the blessings they have been granted, such as the affluent and famous, despite their apparent enjoyment of worldly pleasures.

But as always, Allah, the Exalted, points out that not all of the children of Israel failed to support their verbal declaration of faith in Him with actions. Chapter 5 Al Ma'idah, verse 13:

"…And you will still observe deceit among them, except a few of them…"

This underscores the importance of not judging an entire group based on the actions of some individuals, as such assessments often lead to discrimination, including racism.

Allah, the Exalted, switched between the disobedience of the children of Israel to the disobedience of their descendants, the people of the book living in Medina. Chapter 5 Al Ma'idah, verse 13:

"So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook…"

This suggests that a person is linked to the group they imitate, irrespective of any generational differences. This is corroborated by a Hadith found in Sunan Abu Dawud, number 4031. Therefore, Muslims are advised to avoid adopting the undesirable characteristics of those referenced in Islamic teachings, like the people of the book or the hypocrites, as this could result in their association with these groups in both this life and the afterlife.

Islam always adopts a balanced approach. In this case, muslims must concentrate on sincerely obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, while overlooking the minor nuisances caused by the enemies of Islam. This will prevent muslims from becoming distracted from obeying Allah, the Exalted, by over reacting to every insignificant criticism or action from the enemies of Islam. Chapter 5 Al Ma'idah, verse 13:

“…But pardon them and overlook. Indeed, Allah loves the doers of good.”

Only in severe cases is a reaction required, such as defending one’s life and the lives of others.

Allah, the Exalted, then discusses a specific branch from the people of the book, the Christians. Chapter 5 Al Ma’idah, verse 14:

“And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded…”

Allah, the Exalted, also took a pledge from them to support their verbal declaration of faith with actions but many of them failed to do so. In fact, many Christian doctrines adopted the opposite attitude whereby they believed they were guaranteed salvation, irrespective of their deeds, as long as they believed in Christianity. As a result, they misused the blessings they had been granted for the sake of worldly gain, such as leadership and wealth. History clearly shows that those who behaved in this manner only spread disunity and hatred amongst their own people. Chapter 5 Al Ma’idah, verse 14:

“And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection…”

Allah, the Exalted, attributed this outcome to Himself, as nothing occurs within the universe without His permission and will. But as indicated by verse 14, the source of this animosity and hatred amongst the Christians was their own behaviour and attitude, when they intentionally failed to support their verbal declaration of faith in Allah, the Exalted, with actions, as this prevented them from fulfilling the rights of Allah, the Exalted, and especially, the rights of people within their society. This always leads to injustice and disunity within society.

Sadly, many muslims have followed in their footsteps by intentionally misusing the blessings they have been granted, such as Islamic knowledge, for the sake of worldly gain, such as wealth and leadership. This lead to disunity and hatred amongst the muslim nation. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2376, that the quest for wealth and status can be more harmful to one's faith than the destruction caused by two hungry wolves attacking a flock of sheep. This is because those who desire material wealth will compromise their beliefs to achieve it. In their pursuit of riches and power, they will disobey Allah, the Exalted, while acquiring and maintaining these assets, especially in modern times. The stronger the craving for such possessions, the higher the risk of violating the commands of Allah, the Exalted, and harming others. Historical accounts reveal the lengths to which individuals have gone to obtain power and wealth, including the wrongful killing of innocents. Instead, a Muslim should concentrate on earning a lawful income that meets their needs and responsibilities. If they attain a leadership

role, they should fulfill it in a way that pleases Allah, the Exalted, ensuring it brings peace to themselves and others in this life and the hereafter. On the contrary, historical evidence indicates that the improper use of wealth and power inevitably leads to stress, difficulties, and obstacles for the individual, even if these repercussions are not immediately visible to them or those in their vicinity. In this life, the misuse of their granted blessings will disrupt their mental and physical states and cause them to misplace everything and everyone within their life, which ultimately impairs their readiness for accountability on the Day of Judgement. This behaviour will therefore bring about stress, challenges, and hardships in both this life and the afterlife, irrespective of any material advantages they may enjoy. Furthermore, on Judgment Day, justice will prevail. Consequently, the oppressor will be required to transfer their good deeds to their victim, and if necessary, they will bear the sins of their victim until justice is fulfilled. This could ultimately result in the oppressor being condemned to Hell on Judgment Day, regardless of their adherence to the rights of Allah, the Exalted. This cautionary message is found in a Hadith recorded in Sahih Muslim, number 6579.

One must therefore avoid the excess love for wealth and leadership as it will corrupt their intention, speech and actions. All of these things will be held accountable in both worlds. Chapter 5 Al Ma'idah, verse 14:

"…And Allah is going to inform them about what they used to do."

After mentioning the disobedience of the children of Israel, Allah, the Exalted, warns their descendants and by extension the muslim community, to

sincerely repent from following in the footsteps of their ancestors and to instead accept and act on Islamic teachings which they clearly recognized. Chapter 5 Al Ma'idah, verse 15:

"O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much…"

The people of the book were seen as bearers of divine wisdom, granting them a unique status in society, even among idolaters. However, this privileged position faced significant opposition with the advent of Islam. Despite the scholars from these communities recognising the Holy Quran, being well-acquainted with its divine Author, Allah, the Exalted, and recognising the Holy Prophet Muhammad, peace and blessings be upon him, as they were both discussed in their divine scriptures also, their jealousy led them to turn away from Islam. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

Moreover, both the people of the book and the non-Muslims in Mecca were aware that the Holy Prophet Muhammad, peace and blessings be upon him, had not learned from earlier divine texts, making it impossible for him to have invented the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The people of the book were envious of the fact that the Holy Prophet Muhammad, peace and blessings be upon him, descended from the Holy Prophet Ismaeel, peace be upon him, rather than from his brother, the Holy Prophet Ishaaq, peace be upon him, as they did. Their entire faith revolved around the significance of lineage, which they believed conferred upon them a sense of superiority over others. Consequently, they found it difficult to accept a Holy Prophet, peace and blessings be upon him, from a different lineage, as it would undermine the superiority complex they had constructed.

Furthermore, the scholars among the people of the book recognized that embracing Islam would compel them to utilize the blessings they were granted in accordance with divine guidance. They also feared that accepting

Islam would lead to a loss of the leadership, respect, and social influence they had established in their community, which further motivated their rejection of Islam.

Chapter 5 Al Ma'idah, verse 15:

"O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much…"

The Holy Quran validates the true teachings found in earlier divine scriptures while rectifying the alterations made by humans throughout history. These previous texts were modified for personal gain, allowing scholars to pursue power and riches. In contrast, the Holy Quran remains unaltered, as Allah, the Exalted, has vowed to protect it, further demonstrating its miraculous nature. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

While it may not be subject to editing, it can still be misinterpreted for the sake of worldly gains like power and wealth. It is crucial to steer clear of

emulating the scholars from the people of the book, as this path leads to difficulties in both this life and the hereafter. The material possessions acquired through such means will ultimately bring stress, hardship, and sorrow in both worlds. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, has cautioned of Hell in a Hadith recorded in Sunan Ibn Majah, number 253. Furthermore, those who mislead others by distorting the teachings of the Holy Quran will see their sins multiply with each follower of their erroneous interpretations, as warned in a Hadith from Jami At Tirmidhi, number 2674.

Chapter 5 Al Ma'idah, verse 15:

"O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much…"

Allah, the Exalted, provided numerous chances to the people of the book, who, despite recognising the truth of Islam, continued to reject it. Muslims should learn from their example and seize the opportunities presented to them for genuine repentance and improvement in their conduct, ensuring they achieve tranquillity in both this life and the hereafter. True repentance requires feeling remorse, asking for forgiveness from Allah, the Exalted, and from those who have been harmed, as long as it does not cause additional issues. One must earnestly commit to avoiding the same or similar transgressions in the future and rectify any wrongs done to both Allah, the Exalted, and others.

One should never be misled into thinking that second chances will last indefinitely. The respite granted by Allah, the Exalted, is temporary. It is a mistake to believe that just because punishment has not yet arrived, it will never come. A postponed punishment does not equate to the absence of punishment. Their behaviour will prevent them from achieving a balanced mental and physical state and cause them to misplace their priorities and relationships. As a result, vital areas of life such as family, friendships, career, and financial stability will turn into sources of stress. If they persist in opposing Allah, the Exalted, they will incorrectly blame others, like their partner, for their stress. By distancing themselves from positive influences, they risk worsening their mental health, which could lead to depression, substance abuse, or even suicidal ideation. This trend is noticeable among those who misuse the blessings they have been granted, such as the affluent and famous, despite their apparent success in the material world. Therefore, it is crucial to utilize the respite provided by Allah, the Exalted, wisely before it expires. As emphasized in the conclusion of verse 15, this entails genuinely adhering to the obedience of Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them, as per Islamic principles. Chapter 5 Al Ma'idah, verse 15:

"…There has come to you from Allah a light and a clear Book."

The light is referring to both the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as the latter has been described as an illuminating lamp in the Holy Quran. Chapter 33 Al Ahzab, verses 45-46:

“O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp.”

The aim of light is to illuminate one’s surroundings so that they can differentiate beneficial things from harmful things. The one in darkness cannot differentiate between the two and is therefore in great danger of harming themself. Islamic teachings illuminate this vital difference so that one can make use of beneficial things and avoid harmful things. This will ensure they correctly use the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical state and properly position everything and everyone in their lives while effectively readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. In addition, light illuminates the different paths in front of someone so that they can select the correct and safe path. Similarly, Islamic teachings illuminates and differentiates between the single correct path which leads one to peace of mind through every situation from the wrong paths which only increase one’s stress, difficulties and trouble in this world. Therefore, the one who learns and acts on Islamic teachings will differentiate between beneficial and harmful things and differentiate between the correct path and wrong paths in life so that they can achieve peace of mind in this world, which in turn leads to peace of mind in the hereafter. Without this divine light one will wonder aimlessly in this world. They will fail to differentiate between harmful and beneficial things and always choose the wrong path to journey down. Consequently, they will experience a disordered mental and physical condition and misplace their relationships and responsibilities, ultimately failing to prepare for their accountability on the Day of Judgement. This will

result in stress and challenges in both worlds, despite any worldly pleasures they may enjoy. Chapter 5 Al Ma'idah, verses 15-16:

"…There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path."

Generally speaking, the expressions found in the Holy Quran are unmatched, and its meanings are conveyed clearly. Its verses are profoundly eloquent, surpassing any other text. Unlike other scriptures, it is devoid of contradictions. The Holy Quran recounts the histories of past nations, despite the Holy Prophet Muhammad, peace and blessings be upon him, lacking formal education in history. It advocates for all that is good and prohibits all that is evil, impacting both individuals and society to promote justice, security, and peace in every home and community. The Holy Quran refrains from exaggeration, falsehood, or deceit, setting it apart from poetry and fables. Each verse offers practical benefits for daily life, and even repeated stories reveal new, significant lessons. Unlike other texts, the Holy Quran remains engaging upon multiple readings. It presents promises and warnings, supported by clear and undeniable evidence. When addressing abstract concepts like patience, it provides straightforward, practical guidance for implementation. It urges individuals to fulfil their purpose of creation by sincerely obeying Allah, the Exalted, by utilizing the blessings He has granted them in ways that please Him, ensuring peace of mind and success in both this life and the hereafter. The Holy Quran clarifies and makes appealing the straight path for those seeking true peace and success. Its timeless wisdom resonates with every person, place, and generation, serving as a remedy for emotional, economic, and physical challenges when

understood and applied correctly. It offers solutions to every problem faced by individuals or societies. A careful examination of history reveals that societies which have faithfully applied the teachings of the Holy Quran have reaped significant benefits from its profound and enduring wisdom. Despite the passage of centuries, the Holy Quran remains unchanged, as Allah, the Exalted, has guaranteed its preservation. This unique characteristic is unmatched by any other book in history. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, identified the fundamental issues within a community and provided a comprehensive solution for each. By addressing these core problems, all related issues would be resolved as a natural consequence. This is the approach the Holy Quran takes to guide individuals and societies towards success in both this life and the hereafter. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

And chapter 5 Al Ma'idah, verses 15-16:

“…There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.”

After warning the people of the book not to ignore the truth of Islam, which their scholars clearly recognized, Allah, the Exalted, specifically warns the group of Christians that claimed that the Holy Prophet Eesa, peace be upon him, was Allah, the Exalted. Chapter 5 Al Ma’idah, verse 17:

“They have certainly disbelieved who say that Allah is Christ, the son of Mary…”

When the Roman emperor accepted Christianity, many of their previous pagan beliefs were injected into Christianity so that they could control the general masses for the sake of gaining leadership and wealth.

Allah, the Exalted, destroys this mentality by reminding them that power and authority belongs only to Him as He is the only God and no other has a share in His dominion. Chapter 5 Al Ma’idah, verse 17:

“…Say, "Then who could prevent Allah at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to Allah belongs the dominion of the heavens and the earth and whatever is between them…”

In addition, as the Holy Prophet Eesa, peace be upon him, has been created by Allah, the Exalted, he cannot be divine. A divine being is not created, rather it creates and sustains other beings. Chapter 5 Al Ma’idah, verse 17:

“…He creates what He wills, and Allah is over all things competent.”

Generally speaking, the spread of misconceptions about the Holy Prophet Eesa, peace be upon him, can be attributed to his miraculous birth, the miracles he performed, and his ascension to Heaven while still alive. The Holy Quran affirms his miraculous birth, highlighting his fatherless arrival as a testament to the limitless power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

“She [Maryam, may Allah be pleased with her] said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.”

Allah, the Exalted, brought into existence the Holy Prophet Eesa, peace be upon him, without a father, similar to how He created the Holy Prophet Adam, peace be upon him, without either a father or mother. This fact does not imply their divinity. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.”

It is perplexing that Christians regard the Holy Prophet Eesa, peace be upon him, as the son of Allah, the Exalted, given that he was born without a father. In contrast, they do not recognize the Holy Prophet Adam, peace be upon him, as the son of Allah, the Exalted, despite his own miraculous birth without parents. Logically, one could argue that the Holy Prophet Adam, peace be upon him, has a stronger claim to this title than the Holy Prophet Eesa, peace be upon him, yet this is not acknowledged by the Christians. It is curious how they apply reasoning in the case of the Holy Prophet Adam, peace be upon him, while neglecting it in the case of the Holy Prophet Eesa, peace be upon him.

Furthermore, the miracles attributed to the Holy Prophet Eesa, peace be upon him, are affirmed by the Holy Quran, which clarifies that these miracles were performed with the will, permission, and command of Allah, the Exalted. If the Holy Prophet Eesa, peace be upon him, were truly divine, he would not require the will or permission of Allah, the Exalted. Chapter 3 Alee Imran, verse 49:

“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses…”

The elevation of the Holy Prophet Eesa, peace be upon him, to the Heavens while still alive exemplifies the might of Allah, the Exalted, who facilitated this journey for him. If the Holy Prophet Eesa, peace be upon him, possessed divinity, he would have been able to embark on this journey through his own inherent power. Chapter 3 Alee Imran, verse 55:

“[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve…"”

The Holy Quran informs Christians that the Holy Prophet Eesa, peace be upon him, was not crucified, contrary to their belief. The figure seen on the cross was not the Holy Prophet Eesa, peace be upon him, but rather someone who resembled him. By that time, Allah, the Exalted, had already elevated the Holy Prophet Eesa, peace be upon him, to the Heavens. Chapter 4 An Nisa, verses 156-158:

“And for their disbelief and their saying against Mary a great slander. And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them…Rather, Allāh raised him to Himself.”

The erroneous Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified, implying his death, is inherently contradictory, as a true divine being cannot experience death. If an entity is capable of dying, it cannot be considered divine. Therefore, their mistaken belief in his crucifixion inherently undermines their claim of his divinity.

A divine being, by its very nature, is self-sustaining, meaning it does not rely on others for existence. If a being depends on another for sustenance, it cannot be classified as divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were not divine, as they required sustenance from Allah, the Exalted, indicating they were not self-sufficient beings. Chapter 5 Al Ma’idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

Furthermore, it cannot be asserted that Angels, due to their lack of consumption of food, qualify as divine beings. In truth, they are also dependent on Allah, the Exalted, for their existence, thus they are not self-sufficient. Their creation and the inevitability of their death, similar to all of creation, sufficiently disprove any notion of divinity.

A biological child inherently possesses traits from their parent. However, the Holy Prophet Eesa, peace be upon him, does not share any attributes with Allah, the Exalted. His traits are entirely human; he was created, nourished by food and water, and will experience death and resurrection, just like every other human. These characteristics alone are enough to refute any claims of divinity.

As mentioned earlier, the Romans, upon embracing Christianity, infused their beliefs with the idea of the Holy Prophet Eesa, peace be upon him, being divine, a notion borrowed from their previous pagan beliefs. They took a revered and blessed Holy Prophet, peace be upon him, and associated him with myths and legends, such as Zeus, Hercules, and Odin. It only takes a modicum of common sense to recognize that a being who is created, reliant on another for sustenance, and subject to death cannot possibly be divine, as these attributes fundamentally contradict the essence of a divine being.

Despite the overwhelming evidence supporting the Holy Prophet Eesa, peace be upon him, as the Messenger of Allah, the Exalted, many Christians cling to misguided beliefs about him. This behavior largely stems from a

tendency to blindly follow their elders. Such imitation hinders individuals from critically evaluating knowledge and evidence, as well as questioning the beliefs they were raised with. This approach contradicts both Islamic teachings and common sense, as humans are meant to think for themselves rather than follow blindly. It is crucial to avoid this form of imitation, as it is a significant cause of misguidance. Instead, individuals should apply their reasoning and evaluate knowledge and evidence in every situation, whether secular or religious, to make informed choices. Even within Islam, blind imitation is discouraged, as Allah, the Exalted, desires that people study, understand, and act upon Islamic teachings based on comprehension rather than mere imitation of others. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Another significant reason Christians persist in their beliefs about the Holy Prophet Eesa, peace be upon him, despite clear evidence of his true role as the Messenger of Allah, the Exalted, is their desire to satisfy their earthly desires. Numerous Christian teachings promise salvation in both this life and the next to those who embrace Christianity, regardless of their actions. This belief system enables them to pursue their worldly desires while being assured of salvation in both worlds. Consequently, they cling to their Christian faith, as their primary focus in this life is to indulge in their earthly desires rather than adhere to a higher moral standard that encourages the responsible use of the blessings bestowed upon them by Allah, the Exalted.

Allah, the Exalted, then addresses a specific wishful thinking adopted by the people of the book, which resulted in them persisting on disobeying Allah, the Exalted. Chapter 5 Al Ma'idah, verse 18:

"But the Jews and the Christians say, "We are the children of Allah and His beloved."…"

Even though Allah, the Exalted, blessed the children of Israel in many ways, such as granting them divine revelation and countless Holy Prophets, peace be upon them, it did not mean they were free from accountability for their actions. Rather, they would be held accountable for their actions just like all other people will. Superiority only lies in how much one sincerely obeys Allah, the Exalted. This involves using the blessings they have been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

All other criteria for assessing individuals, such as gender, ethnicity, and social class, hold no significance and should be disregarded by Muslims to prevent racism and division within society. It is crucial to understand that since one's intentions are not visible to others, they cannot determine who is

superior based on external behaviors. Therefore, they should avoid asserting the status of themselves or others, as only Allah, the Exalted, is aware of the intentions, words, and deeds of everyone. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

And chapter 5 Al Ma'idah, verse 18:

"But the Jews and the Christians say, "We are the children of Allah and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills…"

Sadly, numerous Muslims have embraced a similar form of wishful thinking. These uninformed individuals think that simply because they belong to the nation of the Holy Prophet Muhammad, peace and blessings be upon him, they will receive forgiveness regardless of their deeds. An uneducated person who neglects to acquire and apply Islamic knowledge may mistakenly believe that the established traditions of Allah, the Exalted, will be altered for their benefit, much like the followers of previous scriptures thought. They overlook the fact that, despite the punishments inflicted upon past nations for their persistent disobedience, they assume this divine tradition will not apply to them. However, they fail to grasp that the traditions of Allah, the

Exalted, remain constant and unchanging for all people and nations. Chapter 35 Fatir, verse 43:

“…Then do they await except the way [i.e., fate] of the former peoples? But you will never find in the way [i.e., established method] of Allāh any change, and you will never find in the way of Allāh any alteration.”

Embracing wishful thinking can jeopardize one's faith. The people of the book who engaged in wishful thinking believed they remained within the faith despite their disbelief, confidently asserting their entry into Paradise, even if it meant enduring some punishment initially. Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"”

Sadly, certain Muslims have embraced a similar mindset in which they believe they are assured of departing this life with their faith intact, leading them to view themselves as pure and saved. Allah, the Exalted, emphasizes that true purity is demonstrated by aligning one's actions with their verbal declaration of faith. This means genuinely obeying Allah by utilizing the blessings He has bestowed upon them in accordance with Islamic principles. Such conduct guarantees that one's intentions, words, and deeds are pure, ultimately guiding them to tranquility in both this life and the hereafter. It

fosters a harmonious mental and physical state, ensuring that everything and everyone in their life is appropriately positioned while also preparing them for their accountability on the Day of Judgement. Chapter 4 An Nisa, verse 49:

“…Rather, Allah purifies whom He wills…”

In fact, the one who fails to support their verbal declaration of faith is in great danger of losing their faith, just like the people of the book did. Grasping the concept of faith is essential; it is akin to a plant that needs nurturing through acts of obedience to flourish. Similar to how a plant will wither and die without nourishment, such as sunlight, a person's faith can also weaken and die without the support of physical acts of obedience. This signifies the greatest loss.

In addition, those who engage in wishful thinking by believing they have a unique bond with Allah, the Exalted, and are assured of salvation despite their continued disobedience, unjustly accuse Allah, the Exalted, of unfairness. They assert that Allah, the Exalted, will treat the wrongdoer among them the same as the righteous. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

This misguided and deeply disrespectful notion about Allah, the Exalted, can lead to a person's downfall. Chapter 4 An Nisa, verse 50:

“Look how they invent about Allah untruth, and sufficient is that as a manifest sin.”

To avoid forming a misguided belief about Allah, the Exalted, it is essential to study His divine attributes and names as presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This understanding fosters a correct belief in Allah, the Exalted, and encourages sincere obedience by utilizing the blessings He has bestowed upon them according to Islamic principles. Conversely, ignorance of the divine attributes and names of Allah, the Exalted, can lead to erroneous beliefs that result in disobedience, such as wishful thinking. For instance, one who comprehends that Allah, the Exalted, is All-Forgiving will earnestly strive to obey Him, hoping for His forgiveness of their sins. In contrast, someone who does not correctly understand the nature of the forgiveness of Allah, the Exalted, may continue in disobedience, wrongly assuming they will be pardoned, irrespective of their deeds.

One must therefore avoid wishful thinking by assuming salvation is guaranteed to them and instead support their verbal declaration of faith in Islam with actions, as they cannot escape the control and authority of Allah,

the Exalted, nor can they escape being held accountable for their intentions, speech and actions in both worlds. Chapter 5 Al Ma'idah, verse 18:

"…And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination."

In the end, since all of creation is owned and governed by Allah, the Exalted, individuals must adhere to His commandments. Just as one would encounter difficulties for disregarding the laws of a governing body in a nation, so too will they face difficulties in both worlds if they ignore the directives of the Creator of the universe. While a person might choose to leave a country due to dissatisfaction with its regulations, there is no escape from the authority of Allah, the Exalted. Although societal rules can be altered, the divine laws of Allah remain unchangeable. Furthermore, akin to a homeowner establishing rules for their residence, regardless of external objections, the universe is under the dominion of Allah, the Exalted, who alone determines its laws, irrespective of human approval. Thus, compliance with these divine rules is essential for one's own benefit. Those who grasp this truth will follow the commands of Allah, the Exalted, and endeavor to utilize their blessings in ways that are pleasing to Him, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to seek understanding of the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing their benefits for themselves and society, leading to tranquility in both worlds, or they can succumb to their desires and dismiss Islamic teachings. However, those who disregard Islamic laws should brace themselves for the repercussions of their decisions in both realms, as no amount of objections, protests, or grievances will shield them from the consequences. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Allah, the Exalted, then warns the people of the book, and by extension, the muslim nation, by reminding them that no excuses will aid them in the court of Allah, the Exalted, if they fail to accept and act on the Islamic teachings they clearly recognized as truthful. Chapter 5 Al Ma’idah, verse 19:

“O People of the Scripture, there has come to you Our Messenger to make clear to you [the religion] after a period [of suspension] of messengers, lest you say, "There came not to us any bringer of good tidings or a warner." But there has come to you a bringer of good tidings and a warner…”

As the good tidings and warnings have been delivered in the final divine revelation, it leaves no excuses for people if they fail to act on them. It is important to note that good tidings and warnings only benefit the one who responds to them with actions. Verbally acknowledging them while failing to respond to them with actions has no value and will therefore not benefit a person in this world or in the next. In fact, this person will inevitably persist on misusing the blessings they have been granted while falsely believing their verbal declaration of faith is enough to guide them to peace of mind in

both worlds. Consequently, they will experience a disordered mental and physical condition and it will cause them to misplace everything and everyone in their lives, ultimately failing to prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite any worldly pleasures they may enjoy. This will be their inevitable end as they cannot escape the power and authority of Allah, the Exalted. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And chapter 5 Al Ma’idah, verse 19:

“…And Allah is over all things competent.”

Allah, the Exalted, then recounts an event in the history of the children of Israel in order to clearly differentiate between the consequences of obeying Allah, the Exalted, and disobeying Him. Chapter 5 Al Ma’idah, verse 20:

“And when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors and gave you that which He had not given anyone among the worlds.”"

The Holy Prophet Musa, peace be upon him, reminded his people of the unique blessings granted to them by Allah, the Exalted, in order to encourage them to show gratitude to Him. Amongst the blessings they were granted were divine revelation, Holy Prophets, peace be upon them, and being appointed as the ambassadors of Allah, the Exalted, on Earth. They should have shown gratitude to Allah, the Exalted, by sincerely obeying Him by using the blessings they had been granted as outlined in their divine teachings. This would have ensured they correctly represented Allah, the Exalted, to the outside world, as they would have fulfilled the rights of Allah, the Exalted, and people. This behaviour would have led them to peace of mind through obtaining a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. And it would have ensured the spread of justice and peace within their society. But they failed to show this gratitude to Allah, the Exalted, and instead disobeyed Him by misusing the blessings they had been granted. Muslims must avoid following in their footsteps by avoiding neglecting their responsibilities as the representatives of Allah, the Exalted. Chapter 3 Alee Imran, verse 110:

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh…"

This responsibility is met by learning and implementing the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, they will utilize their blessings appropriately, which includes honoring the rights of others. This approach

will foster justice and peace in society and present the true essence of Islam to the world. Conversely, neglecting this duty leads to societal corruption, as individuals misuse their blessings and fail to uphold the rights of others. This misrepresentation can discourage both non-Muslims and fellow Muslims from embracing and practicing Islam.

Allah, the Exalted, then mentions a specific event which highlighted the ingratitude of the children of Israel. Chapter 5 Al Ma'idah, verses 21-22:

"O my people, enter the Holy Land which Allah has assigned to you and do not turn back [from fighting in Allah's cause] and [thus] become losers." They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter.""

Even though the children of Israel were guaranteed victory, just like they witnessed victory against Pharoah and his army, none the less, they refused to actualize their verbal declaration of faith in Allah, the Exalted, with actions. This event shows that the real test of a person's faith in Allah, the Exalted, is when they are expected to make sacrifices in order to please Him. Generally speaking, these sacrifices involve facing difficulties with patience and responding to times of ease with gratitude. Expressing gratitude through intention means acting solely to please Allah, the Exalted. When it comes to speech, gratitude is reflected in speaking positively or choosing silence. In terms of actions, it involves utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be

upon him. Furthermore, patience is demonstrated by refraining from complaints in both speech and actions, while steadfastly adhering to the obedience of Allah, the Exalted, trusting that He always selects what is best for people, even when it may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Thus, a person who conducts themselves correctly in all scenarios will be granted the steadfast support and mercy of Allah, the Exalted, leading to serenity in both this world and the next. This reality is supported by a Hadith found in Sahih Muslim, number 7500.

As mentioned in the next verse, it was this patience and gratitude that some of the children of Israel did possess and they encouraged others to behave in the same manner. Chapter 5 Al Ma’idah, verse 23:

“Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers.””

These two men encouraged their people to support their verbal declaration of faith in Allah, the Exalted, with actions and reminded them the importance of trusting in the decrees and choices of Allah, the Exalted, even when the wisdoms behind them are not apparent. In reality, it is these moments which differentiate between those who truly believe in Allah, the Exalted, and those who do not. Those who merely verbally claim faith in Him will easily disobey Allah, the Exalted, whenever their desires are contradicted or when they fail to observe the benefit behind the obedience of Allah, the Exalted, in specific situations. Whereas, the one who truly believes in Allah, the Exalted, will remain firm on His obedience, by correctly using the blessings He has granted them as outlined in divine teachings, even when their desires are contradicted and they will continue to obey Him even when they do not observe the wisdoms behind His obedience in specific situations. As indicated by the two men mentioned in verse 23, one must achieve steadfastness in the obedience of Allah, the Exalted, through strong faith. Cultivating strong faith is essential, as it helps individuals stay steadfast in their obedience to Allah, the Exalted, regardless of the circumstances they face, whether in times of comfort or hardship. This robust faith is developed through the understanding and application of the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that sincere obedience to Allah, the Exalted, brings tranquility in both this life and the hereafter. Conversely, those who neglect Islamic teachings tend to have weak faith, making them susceptible to disobedience whenever their personal desires conflict with divine guidance. They overlook the fact that surrendering their desires in favor of obeying Allah, the Exalted, is the true path to achieving peace of mind in both worlds. Thus, it is crucial to cultivate certainty in one's faith through the pursuit of Islamic knowledge and its practical application, ensuring unwavering obedience to Allah, the Exalted, at all times. This will ensure they correctly utilize the blessings bestowed upon them in accordance with Islamic principles, ultimately leading to a harmonious mental and physical state and the proper prioritization of all aspects of their life. As indicated by verse 23, the stronger one’s faith, the

more they will adopt real trust in Allah, the Exalted. Chapter 5 Al Ma’idah, verse 23:

“…And upon Allah rely, if you should be believers.”

Generally speaking, having trust in Allah, the Exalted, means utilizing the resources He has granted according to Islamic teachings, while also accepting that Allah, the Exalted, will determine the best outcome for each individual, even if the reasoning behind His decisions is not immediately clear. For instance, a person who is ill should seek out permissible treatments and then trust in Allah, the Exalted, regarding the outcome of their recovery. Thus, true trust in Allah, the Exalted, does not equate to neglecting the means at one's disposal.

But as the majority of the children of Israel possessed weak faith, despite witnessing many miracles at the hands of the Holy Prophet Musa, peace be upon him, they did not support their verbal declaration of faith in Allah, the Exalted, with actions, as their desires were contradicted. Chapter 5 Al Ma’idah, verse 24:

“They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here."”

This verse indicates that a sign of weak faith is when one does not desire to struggle in the obedience of Allah, the Exalted, by opposing their worldly desires and instead expects Allah, the Exalted, to bless them with victory, success and peace of mind in both worlds without any effort on their part. It is vital to understand that just like a person cannot gain worldly success, such as becoming a doctor, nor can one achieve peace of mind in both worlds without struggle and sacrifices. Sadly, many muslims have adopted a similar attitude whereby they wrongfully believe that their verbal declaration of faith in Islam is enough for them to be granted peace of mind and success in both worlds and as a result, they do not need to struggle or make sacrifices for the sake of pleasing Allah, the Exalted. Islam has a simple and all-encompassing philosophy: one will obtain good in both worlds according to their efforts. If a muslim does not put in much effort in pleasing Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they should not expect much from Allah, the Exalted. Chapter 53 An Najm, verse 39:

“And that there is not for a person except that [good] for which he strives.”

Chapter 5 Al Ma’idah, verse 24:

“They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here."”

This verse also warns against the bad attitude of only being pleased with Allah, the Exalted, and their religion when their desires are fulfilled. But whenever they desires are contradicted, this person turns away from the obedience of Allah, the Exalted. Chapter 22 Al Hajj, verse 11:

“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost [this] world and the Hereafter. That is what is the manifest loss.”

This person will lose in both worlds as they will inevitably misuse the blessings they have been granted. As a result, they will experience a disruption in their mental and physical well-being and their behaviour will cause them to misplace everything and everyone in their lives, ultimately hindering their readiness for their accountability on the Day of Judgement. Their behaviour will therefore bring about stress, difficulties, and struggles in both this life and the afterlife, no matter the material comforts they may enjoy.

When the disobedience of the children of Israel reached its ultimate height, the Holy Prophet Musa, peace be upon him, desired to be separated from them as he knew they would not obey him, as they promised they would. Chapter 5 Al Ma’idah, verse 25:

“[Moses] said, "My Lord, indeed I do not possess except myself and my brother, so part us from the defiantly disobedient people."”

Generally speaking, one must strive to fulfil their duties in respect to others, such as gently commanding good and warning them against bad things, but they must also understand the limit when dealing with stubborn people. When others continue to show stubbornness against obeying Allah, the Exalted, and they refuse to listen to good advice, then a person should avoid their company in the future while maintaining respect and manners towards them. If one continues to accompany people who persist on disobeying Allah, the Exalted, it is feared they will adopt their negative characteristics. This has been warned in a Hadith found in Sunan Abu Dawud, number 4833. They should continue to fulfil their rights, as outlined in Islamic teachings, as this can encourage them to repent from their erroneous ways but avoid accompanying them in the future. The one who behaves in this manner will be protected from their negative characteristics and pardoned on the Day of Judgement, as they fulfilled their duty to others. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

Allah, the Exalted, then warns people to avoid following in the footsteps of the children of Israel by failing to support their verbal declaration of faith in Allah, the Exalted, with actions. Chapter 5 Al Ma’idah, verse 26:

“[Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people."”

Just like the children of Israel were barred from achieving peace of mind when they failed to support their verbal declaration of faith in Allah, the Exalted, with actions, so will anyone who behaves like them. As mentioned earlier, this person will inevitably misuse the blessings they have been granted. Consequently, they will face a disturbance in their mental and physical health and they will misplace everything and everyone in their lives, which will ultimately impede their preparedness for their accountability on the Day of Judgement. Their behaviour will result in stress, challenges, and hardships in both this life and the afterlife, regardless of any material comforts they may possess. Therefore, peace of mind and success in both worlds will only be granted to those who sincerely obey Allah, the Exalted, in every situation, by correctly using the blessings they have been granted as outlined in Islamic teachings. This approach guarantees that individuals achieve a harmonious mental and physical balance, causing them to appropriately prioritize their relationships and responsibilities in life, while also preparing for their accountability on the Day of Judgement. Consequently, this mindset fosters tranquility in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 5 – Al Ma'idah, Verses 27-40

۞ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّ إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ مِنَ
ٱلۡأٓخَرِ قَالَ لَأَقۡتُلَنَّكَۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ ﴿٢٧﴾

لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقۡتُلَنِي مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ إِلَيۡكَ لِأَقۡتُلَكَۖ إِنِّيٓ أَخَافُ
ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ﴿٢٨﴾

إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ
ٱلظَّٰلِمِينَ ﴿٢٩﴾

فَطَوَّعَتۡ لَهُۥ نَفۡسُهُۥ قَتۡلَ أَخِيهِ فَقَتَلَهُۥ فَأَصۡبَحَ مِنَ ٱلۡخَٰسِرِينَ ﴿٣٠﴾

فَبَعَثَ ٱللَّهُ غُرَابٗا يَبۡحَثُ فِي ٱلۡأَرۡضِ لِيُرِيَهُۥ كَيۡفَ يُوَٰرِي سَوۡءَةَ أَخِيهِۚ قَالَ
يَٰوَيۡلَتَىٰٓ أَعَجَزۡتُ أَنۡ أَكُونَ مِثۡلَ هَٰذَا ٱلۡغُرَابِ فَأُوَٰرِيَ سَوۡءَةَ أَخِيۖ
فَأَصۡبَحَ مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾

مِنۡ أَجۡلِ ذَٰلِكَ كَتَبۡنَا عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفۡسَۢا بِغَيۡرِ نَفۡسٍ
أَوۡ فَسَادٖ فِي ٱلۡأَرۡضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعٗا وَمَنۡ أَحۡيَاهَا
فَكَأَنَّمَآ أَحۡيَا ٱلنَّاسَ جَمِيعٗاۚ وَلَقَدۡ جَآءَتۡهُمۡ رُسُلُنَا بِٱلۡبَيِّنَٰتِ ثُمَّ
إِنَّ كَثِيرٗا مِّنۡهُم بَعۡدَ ذَٰلِكَ فِي ٱلۡأَرۡضِ لَمُسۡرِفُونَ ٣٢

إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادًا أَن
يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ
يُنفَوۡاْ مِنَ ٱلۡأَرۡضِۚ ذَٰلِكَ لَهُمۡ خِزۡيٞ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ
عَذَابٌ عَظِيمٌ ٣٣

إِلَّا ٱلَّذِينَ تَابُواْ مِن قَبۡلِ أَن تَقۡدِرُواْ عَلَيۡهِمۡۖ فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ غَفُورٞ
رَّحِيمٞ ٣٤

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ وَجَٰهِدُواْ
فِي سَبِيلِهِۦ لَعَلَّكُمۡ تُفۡلِحُونَ ٣٥

إِنَّ ٱلَّذِينَ كَفَرُواْ لَوۡ أَنَّ لَهُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ

لِيَفۡتَدُواْ بِهِۦ مِنۡ عَذَابِ يَوۡمِ ٱلۡقِيَٰمَةِ مَا تُقُبِّلَ مِنۡهُمۡۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ٣٦

يُرِيدُونَ أَن يَخۡرُجُواْ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنۡهَاۖ وَلَهُمۡ عَذَابٞ

مُّقِيمٞ ٣٧

وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقۡطَعُوٓاْ أَيۡدِيَهُمَا جَزَآءَۢ بِمَا كَسَبَا نَكَٰلٗا مِّنَ ٱللَّهِۗ

وَٱللَّهُ عَزِيزٌ حَكِيمٞ ٣٨

فَمَن تَابَ مِنۢ بَعۡدِ ظُلۡمِهِۦ وَأَصۡلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ

رَّحِيمٌ ٣٩

أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ يُعَذِّبُ مَن يَشَآءُ وَيَغۡفِرُ

لِمَن يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٤٠

“And recite to them the story of Adam's two sons, with purpose, when they both made an offering [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him].

If you should raise your hand toward me to kill me - I shall not raise my hand toward you to kill you. Indeed, I fear Allah, Lord of the worlds.

Indeed, I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers.

And his soul permitted to him the murder of his brother, so he killed him and became among the losers.

Then Allah sent a crow searching [i.e., scratching] in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the disgrace [i.e., body] of my brother?" And he became of the regretful.

Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.

Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment.

Except for those who return [repenting] before you overcome [i.e., apprehend] them. And know that Allah is Forgiving and Merciful.

O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.

Indeed, those who disbelieve - if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment.

They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment.

[As for] the thief, the male and the female, amputate their hands in recompense for what they earned [committed] as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise.

But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.

Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and Allah is over all things competent."

Allah, the Exalted, discusses an event in history in order to clearly show the consequences of disobeying Him by misusing the blessings one has been granted. Chapter 5 Al Ma'idah, verse 27:

"And recite to them the story of Adam's two sons, with purpose…"

Unlike all other books, such as history books, the Holy Quran mentions events from history with the aim of providing beneficial lessons so that one adopts the right behaviour in life so that they achieve peace of mind in both worlds, through correctly using the blessings they have been granted as outlined in Islamic teachings. As a result, the Holy Quran only mentions specific details which are relevant and required to teach the lessons one needs to understand in order to improve their behaviour. As a result, it omits many unnecessary pieces of information, such as facts, figures, dates and names as they not required to convey the intended lessons. This is an extremely unique and miraculous aspect of the Holy Quran as it does not mention superfluous information at all. Sadly, some muslims fail to appreciate this aspect of the Holy Quran and as a result they focus more on the things which have not been mentioned in the Holy Quran and concentrate less on the things which have been mentioned. This defies the purpose of the Holy Quran as one will not understand nor act on the lessons taught by the Holy Quran. Therefore, the student of the Holy Quran must ensure they focus on the things discussed within the Holy Quran and only research things which are directly connected to the things mentioned and avoid researching the things which are not mentioned by the Holy Quran, as they are irrelevant.

Chapter 5 Al Ma'idah, verse 27:

“And recite to them the story of Adam's two sons, with purpose, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him].””

Just like the first sin committed in the Heavens was the envy the Devil possessed for the Holy Prophet Adam, peace be upon him, similarly, envy led to the first murder on Earth.

Envy is a major sin that should be avoided at all costs. It represents a direct challenge to the choices of Allah, the Exalted, as the envious person acts as if Allah, the Exalted, has erred in bestowing a blessing upon someone else rather than them. Those who let their envy manifest in words and actions against the envied will ultimately undermine and destroy their own good deeds, as warned in a Hadith found Sunan Ibn Majah, number 4210. Lawful envy occurs when one desires a similar blessing to another without wishing for the latter to lose what they possess. While this form of envy is acceptable in religious contexts, it is considered blameworthy in worldly affairs. For instance, the Holy Prophet Muhammad, peace and blessings be upon him, highlighted two instances of commendable envy in a Hadith found in Sahih Muslim, number 1896. One can rightfully envy someone who effectively utilizes their knowledge to educate others, and another is the individual who acquires lawful wealth and spends it in ways that please Allah, the Exalted.

To overcome envy, one must recognize it as a major sin that questions the divine wisdom and choice of Allah, the Exalted. It is essential to realize that Allah, the Exalted, bestows upon each individual what is truly best for them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Rather than envying others, individuals should focus on utilizing the blessings they have received in a manner that is pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will result in additional blessings, tranquillity, and success in both this life and the hereafter. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, as indicated by the main verses under discussion, envying others distracts one from obeying Allah, the Exalted, resulting in difficulties in this life and the hereafter. Chapter 5 Al Ma'idah, verse 27:

"…Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him].""

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As indicated by the main verses under discussion, the Muslim who faces envy should exercise patience in response to both verbal and physical attacks from the envier, defending themselves only in accordance with Islamic principles. Chapter 5 Al Ma'idah, verse 28:

“If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.”

Patience means refraining from complaints in words and actions while remaining sincerely obedient to Allah, the Exalted. This obedience includes utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach is how one seeks protection with Allah, the Exalted, against their envious adversaries. Chapter 113 Al Falaq, verses 1 and 5:

“Say, "I seek refuge in the Lord of daybreak…And from the evil of an envier when he envies."”

Allah, the Exalted, will safeguard them from the harmful influences of those who envy them, even if they are unaware of it, as Allah, the Exalted, in His boundless wisdom and knowledge, operates beyond the narrow perspectives of humanity.

Chapter 5 Al Ma’idah, verse 28:

“If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.”

It is commonly believed that the one who was attacked did not even defend himself. But this verse only mentions his intention not to kill his brother out of self-defence, it does not state that he will not defend himself if his brother tried to harm him. Therefore, one must not adopt a passive mentality believing this was the attitude of the rightly guided brother. In reality, Islam teaches a balanced approach in these situations. The one who is harmed by others has a right to defend themself, especially, in cases of physical harm, and they must take steps to avoid being harmed in the future again. Patience and forgiveness should not be mistaken for a passive acceptance of harm; rather, they require proactive measures to ensure safety. This aligns with Islamic principles. For example, a woman facing domestic violence must take decisive actions to protect herself and her children, which involves reaching out to law enforcement and leaving the abusive relationship. As indicated in verse 29, after securing her and her children's safety, she can seek justice through legal means and divine justice from Allah, the Exalted, on the Day of Judgement. Chapter 5 Al Ma’idah, verse 29:

“Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers."

But if she finds it within herself to forgive her ex-husband for his past wrongs for the sake of Allah, the Exalted, it will ultimately lead to her own forgiveness. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

Chapter 5 Al Ma’idah, verses 28-29:

“If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds. Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers."

A universal Islamic principle is mentioned in these verses. The one who wrongs others will face justice on Judgement Day. Consequently, the oppressor will be forced to give their virtuous deeds to their victim, and if necessary, they will bear the sins of their victim until justice prevails. This may ultimately result in the oppressor being condemned to Hell on Judgement Day, irrespective of their adherence to the rights of Allah, the Exalted. This caution is noted in a Hadith found in Sahih Muslim, number 6579. One must therefore strive to avoid wronging others and instead understand that Islam is a complete code of conduct which commands muslims to fulfill the rights of Allah, the Exalted, and the rights of people. One without the other will not lead to success in this world or in the hereafter. In this world, the one who violates the rights of Allah, the Exalted, or people will inevitably misuse the blessings they have been granted. As a result, they will find themselves in a chaotic mental and physical state, and they will

mismanage their relationships and responsibilities, which will ultimately impair their readiness for accountability on the Day of Judgement. This behaviour will therefore lead to stress, difficulties, and struggles in both worlds, regardless of any material wealth they may enjoy. And as discussed earlier, when justice is established on Judgement Day, the wrongdoer may well be condemned to Hell.

Hearing the warning of Hell did not deter the misguided brother from killing his brother. Chapter 5 Al Ma'idah, verse 30:

"And his soul permitted to him the murder of his brother, so he killed him and became among the losers."

Muslims must avoid being unaffected by the warnings given in Islamic teachings. The root of this attitude is weak faith. When one possesses weak faith, they believe in the warnings yet are not moved to taking practical steps in order to protect themself from punishment and as a result, they continue to misuse the blessings they have been granted. Therefore, one must adopt strong faith so that they are encouraged to respond practically to the warnings given in Islamic teachings so that they persist on correctly using the blessings they have been granted. In addition, as indicated by verse 30, strong faith is vital to overcome the evil urges and desires people experience. Weak faith is not enough to overcome these evil desires and therefore cannot prevent one from acting on them. Strong faith on the other hand will overcome evil urges and desires allowing one to remain firm on the obedience of Allah, the Exalted, whenever they experience such desires. Therefore, a strong faith is crucial for remaining committed to the obedience

of Allah, the Exalted, regardless of the situation, whether in good times or bad. This deep faith is developed through understanding and implementing the clear evidence found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These texts clarify that genuine obedience to Allah, the Exalted, brings peace in this life and the hereafter. On the other hand, a person lacking knowledge of Islamic principles will possess weak faith, making them vulnerable to disobedience when their personal desires clash with divine directives. This lack of understanding hinders them from realizing that prioritizing obedience to Allah, the Exalted, over their desires is the key to attaining inner peace in both worlds. Therefore, it is essential for individuals to strengthen their faith through the pursuit of Islamic knowledge and its application, ensuring their steadfast obedience to Allah, the Exalted, at all times. This obedience involves the wise utilization of the blessings granted to them, as outlined by Islamic teachings, ultimately fostering a balanced mental and physical state and the appropriate prioritization of all life aspects.

In addition, muslims must ensure they listen correctly to Islamic knowledge so that they are encouraged to change their behaviour positively. This requires attentively listening to Islamic teachings, relating them to personal experiences, assessing how to apply these lessons in the future, and genuinely working towards that application. Engaging in this process will allow individuals to truly benefit from the Islamic knowledge they listen to. As indicated by verse 29, simply listening to Islamic teachings without following these steps will not lead to positive behavioral changes. This is a key reason why many Muslims do not experience meaningful transformation, despite having greater access to Islamic knowledge than ever before. Chapter 5 Al Ma'idah, verses 29-30:

“Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers. And his soul permitted to him the murder of his brother, so he killed him and became among the losers.”

In addition, purification of the spiritual heart is required in order to avoid acting on the evil desires all humans experience. This purification involves learning and acting on the good characteristics discussed within Islamic teachings, such as patience, gratitude and humility and avoiding the negative characteristics discussed within Islamic teachings, such as envy, pride and greed. A purified spiritual heart will protect one from acting on evil desires so that they remain firm on the obedience of Allah, the Exalted, which involves correctly using the blessings they have been granted, as outlined in Islamic teachings.

Chapter 5 Al Ma’idah, verse 30:

“And his soul permitted to him the murder of his brother, so he killed him and became among the losers.”

A person’s inner devil always urges them to act on their desires without reflecting over the consequences, as this would reduce the chance of them acting on evil desires. If the murderer actually thought about the consequences of his actions properly, he probably would have not gone

through with his evil plan. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 2012, that being hasty is from the Devil, while reflecting on the consequences of one's actions before acting, is from Allah, the Exalted.

This teaching is of utmost significance, as it highlights the tendency of Muslims who engage in numerous good deeds to inadvertently undermine them through impulsive actions. For instance, in moments of anger, they might express harmful words that could lead to severe consequences on Judgement Day, as cautioned in a Hadith from Jami At Tirmidhi, number 2314. The majority of conflicts and transgressions arise from a lack of careful consideration of one's actions, prompting individuals to act hastily. True wisdom is demonstrated by those who pause to reflect before they speak or act, ensuring their words and actions are constructive and beneficial in both worldly and religious contexts. While it is essential for Muslims to promptly engage in righteous deeds, it is equally important to deliberate before undertaking them. This is crucial, as a good deed may go unrewarded if its necessary conditions and etiquettes are neglected due to rashness. Therefore, one should proceed with caution and thorough thought in all matters. By adopting this approach, individuals will not only reduce their sins and increase their obedience to Allah, the Exalted, but they will also alleviate the challenges they face, including disputes and difficulties, across all areas of their lives. But as indicated in the next verse, the one who fails to reflect over their desire before acting and instead acts in a hasty manner will often be left with regrets, as they will either do a good deed incorrectly or they will commit a sin. Chapter 5 Al Ma'idah, verse 31:

“Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful.”

As this was the first murder in the world, Allah, the Exalted, showed the murderer how to dispose of his dead brother’s corpse.

After this murder, Allah, the Exalted, warned mankind not to commit the major sin of murder without justification and equated the murder of a single innocent person to the murder of the entire mankind. No other religion or way of life has placed such value on human life as Islam has. Similarly, the reward of saving a single life will be rewarded as if the entire mankind was saved. Chapter 5 Al Ma’idah, verse 32:

“From the time of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely…”

As Islam is perfectly balanced, it does not avoid punishing those who commit murder, as this would only encourage criminals to commit murder as the consequences of it are either non-existent or minimal. Islam has selected a fair and strong enough punishment in order to deter criminals from

committing murder, thereby protecting many potential victims. Chapter 2 Al Baqarah, verses 178-179:

“O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [the killer] anything, then there should be a suitable follow-up and payment to him [the deceased's heir or legal representative] with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment. And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”

Allah, the Exalted, consistently promotes compassionate and merciful interactions among individuals, suggesting that only in extreme situations or self-defense should harsher measures be considered. In such instances, Allah, the Exalted, encourages the heir of a victim to extend forgiveness to the perpetrator, referring to the latter as a brother in faith or kinship, as all humanity is connected through the Holy Prophet Adam, peace be upon him, and his wife, Hawa, may Allah be pleased with her. A Muslim's primary disposition should be one of mercy and kindness towards others, as this fosters the attainment of the mercy of Allah, the Exalted, in both this life and the hereafter, as highlighted in a Hadith found in Sunan Abu Dawud, number 4941. In the spirit of forgiveness, the offender is expected to provide a compensatory payment to the victim's heir, unless the latter chooses to forgo this as an act of charity, which in turn brings them additional rewards and blessings in both worlds. The virtuous behavior referenced in this context pertains to both parties promptly honoring the legal agreement established and treating one another with compassion, or at the very least, refraining from any mistreatment thereafter.

Allah, the Exalted, has bestowed upon the heir of the deceased the choice between seeking legal retribution, which must be executed by the Islamic government in accordance with established guidelines, or opting for forgiveness, potentially accompanied by compensation from the perpetrator. This provision reflects the mercy of Allah, the Exalted, as imposing a singular choice could lead to hardship, given the diverse nature of individuals. Those with a naturally compassionate disposition may lean towards forgiveness, finding it challenging to demand the execution of the offender if such a choice were mandated by Islam. Conversely, others may struggle to forgive the individual responsible for the loss of their loved one, particularly when the victim had dependents who relied on them. For these individuals, the thought of the murderer living freely in society could be unbearable, making it difficult to accept forgiveness if it were imposed. Thus, in His infinite mercy, Allah, the Exalted, has granted the heir the autonomy to make this profound decision. In contrast to many contemporary legal systems, which place the decision regarding a murderer's fate in the hands of a judge or a jury of unfamiliar individuals, this flawed approach often leaves the victims' families without closure. The inability to determine the outcome for the perpetrator hinders their ability to find peace and move forward with their lives. This inadequacy is frequently cited by families of murder victims, as well as survivors of other serious crimes, like rape, who express dissatisfaction with the justice served, even when offenders receive prison sentences. Such sentences often seem disproportionate to the crimes committed, allowing criminals to reintegrate into society after a relatively short time, while the victims and their families endure lasting psychological harm. Granting families the authority to decide the fate of the offender could provide a measure of relief from this trauma.

The term 'transgression' mentioned earlier in the quoted verses pertains to the actions of the deceased's relatives seeking revenge directly, as only the state has the authority to enforce legal penalties, or pursuing vengeance after a settlement for compensation or forgiveness has been reached. It also encompasses instances where a murderer commits another crime after receiving a pardon initially. In such situations, the presiding judge will mandate their execution, regardless of whether the heir of the second victim consents to forgiveness. This effectively eliminates any potential loopholes that a criminal might exploit to evade justice.

Chapter 2 Al Baqarah, verse 179:

“And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”

In the realm of legal consequences, the notion of life is significant, as many murderers remain undeterred by any punishment short of execution. Numerous instances exist where an individual convicted of murder has spent a few years in prison, only to reoffend upon release. Thus, the execution of one individual can potentially safeguard the lives of others. Furthermore, as previously mentioned, this form of legal retribution can also provide solace to the relatives of the victim, as the knowledge that the murderer has faced the ultimate consequence for their actions can assist them in moving forward. Conversely, when a murderer is merely incarcerated and often released, the painful memories of their loved one’s suffering can hinder the victim’s family from achieving peace and closure. Alleviating this emotional burden is akin to granting them a new lease on life. Additionally, when the government

intervenes in matters concerning an offender, the victim's family may feel that true justice has not been served. This is why, in cases of intentional homicide, relatives of the victim are sometimes given the option to either execute the perpetrator or grant a pardon, possibly with financial restitution. Allowing the victim's family to make this decision can mitigate the mental anguish that might arise if the government were to dictate the outcome. This empowerment enables the victim's relatives to progress in their lives rather than remain trapped in a cycle of resentment, which is, in essence, a form of non-existence. Such resentment can be so intense that it may even create rifts within the victim's family, leading to disagreements on how to cope with their loss. This often results in fractured families, exemplified by the divorce of the deceased's parents. Therefore, granting the family the authority to determine the fate of the murderer can help preserve the integrity of the victim's family, increasing the likelihood that they will be able to move forward with their lives.

Legal execution serves as a deterrent against revenge killings, thereby preserving lives across generations. By executing one murderer, numerous potential killings can be averted. Furthermore, the death of an individual with dependents can trigger a cycle of revenge that devastates the lives of their loved ones, particularly children. This cycle can be interrupted if the victim's family is given a say in the fate of the murderer, effectively curbing revenge killings and protecting the dependents of all affected individuals. Thus, legal retribution plays a crucial role in safeguarding lives. It is essential to emphasize that these principles hold true when Islamic law is properly implemented in legal matters. A murder conviction necessitates robust and credible evidence, which must surpass any reasonable doubt. In Islamic jurisprudence, any uncertainty in a case results in the suspension of severe penalties, such as execution. Moreover, advancements in technology, including CCTV, DNA analysis, and other scientific methods, have made it increasingly feasible to secure undeniable evidence that can accurately identify offenders. This progress significantly reduces the risk of wrongfully

convicting innocent individuals. Even in non-Islamic jurisdictions, the proper application of legal retribution in specific cases could lead to a notable decrease in crime rates. In such instances, the concern of executing an innocent person is mitigated, as there would be no doubt regarding the identity of the executed individual.

Chapter 2 Al Baqarah, verses 179:

"*And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.*"

As highlighted in this verse, only those who engage in thoughtful reasoning will grasp the extensive advantages of legal retribution. For instance, an individual lacking insight may resist the idea of amputating a limb to preserve their life, focusing solely on the act of amputation itself. They fail to consider the broader implication of saving their life, leading them to reject the necessary procedure. In contrast, a person who thinks critically recognizes that while amputation is a grave decision, failing to do so could result in a far worse outcome, such as death. They take into account the larger context and choose to proceed with the amputation to ensure their survival. This reasoning can also be applied to the verses in question. The execution of a murderer may seem severe, but if it brings about significant benefits for society, including the families of victims, it is a justified action. A government must prioritize the overall welfare of the community over the life of a convicted murderer, who forfeited their rights by their actions, or in rare instances, the life of an innocent person wrongfully convicted. In the case of a wrongfully convicted person, their reward is with Allah, the Exalted, as long

as they maintain patience. This reward will outweigh any reward they would have gained if they did not face this difficulty with patience

Chapter 2 Al Baqarah, verses 179:

“*And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”*

Furthermore, as indicated in the latter part of this verse, legal retribution through execution serves as a powerful deterrent for the public. Observing the execution of murderers would dissuade those contemplating harm from acting on their impulses, as they fear for their own lives, ultimately preserving life for themselves and others. This principle extends to various crimes; for example, if the penalties for offenses like rape were more severe, it would deter many potential criminals. The leniency of laws is a significant factor contributing to the persistent crime rates in societies.

One facet of legal retribution involves the act of forgiving the perpetrator. This gesture of compassion may inspire the offender to genuinely regret their criminal actions, ultimately resulting in the redemption of their own life and potentially preventing harm to others they might have affected had they persisted in their wrongful behavior. Furthermore, this approach can motivate other potential victims and their families to extend forgiveness to

their aggressors, fostering a culture of peace and mercy that can save numerous lives.

Chapter 5 Al Ma'idah, verse 32:

"From that time, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors."

As indicated by the end of this verse, a society can effectively reduce crime when its citizens embrace two key principles. The first principle is legal retribution, which entails implementing strict laws that impose appropriate penalties for criminal behaviour, thereby discouraging potential offenders. It is evident that individuals, even children, recognize that the likelihood of committing a crime diminishes when the consequences are severe. Conversely, lenient laws will increase the risk of criminal activity among potential offenders.

The second key principle is the cultivation of the fear of Allah, the Exalted, which entails acknowledging the repercussions of one's actions in both worlds. Individuals often engage in wrongful acts when they believe they can

evade worldly consequences, whether through legal loopholes or by fleeing. However, a person who genuinely understands that every action, whether overt or covert, significant or trivial, will lead to consequences, will hesitate before engaging in wrongdoing. This conviction, when reinforced by acquiring and applying Islamic knowledge, serves as a deterrent against immoral behavior. If members of a community embraced this mindset, it would foster an environment of peace and justice, leading to a reduction in crime rates reminiscent of the periods when Islamic law was effectively upheld. This underscores the critical role of faith and the necessity of enhancing it through knowledge within society. Chapter 16 An Nahl, verse 90:

“Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

And chapter 5 Al Ma’idah, verse 32:

“…And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.”

As discussed earlier, corruption and transgression are always the outcome of a society which refuses to accept and act on the divine code of conduct

granted to people by Allah, the Exalted. When one acts on this divine code of conduct it will ensure they correctly use the blessings they have been granted. This method will assist individuals in attaining a balanced mental and physical condition and enable them to effectively prioritize their relationships and obligations while readying themselves for their accountability on the Day of Judgement. As a result, this conduct will promote peace in both worlds. In addition, this behaviour will ensure one fulfils the rights of Allah, the Exalted, and people. This will therefore ensure the spread of justice and peace within society. Whereas, those who choose to reject or ignore Islamic teachings will inevitably misuse the blessings they have been granted. As a result, individuals will face a disruption in their mental and physical health, it will cause them to misplace everything and everyone within their life and leave them unprepared for their accountability on the Day of Judgement. Their behaviour will therefore will lead to stress, difficulties, and trouble in both worlds, regardless of any material comforts they may have. In addition, their behaviour will prevent them from fulfilling the rights of Allah, the Exalted, and the rights of people. As a result, injustice and corruption will spread within society. When one observes the societies in history which correctly implemented the Islamic code of conduct, the difference between these two outcomes becomes very clear to appreciate.
Chapter 5 Al Ma'idah, verses 32-33:

"…And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors. Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment."

As discussed earlier, when one intentionally strives against the divine code of conduct granted to mankind by Allah, the Exalted, they will inevitably harm innocent people in order to achieve their worldly desires, such as obtaining wealth and leadership. In order to protect the general masses, these punishments have been commanded and only the Islamic ruling government can apply them to those who commit these crimes thereby harming the general masses on a wide scale, such as organised crime syndicates. As discussed extensively in this section earlier, these punishments act as a strong deterrent which aim to protect innocent lives. When the punishment for serious crimes which have far reaching consequences are too lenient, then they will not deter criminals from committing these crimes, which facilitates the spread of corruption, violence and harm within society. This is quite evident when one observes the countries which have wrongfully adopted a very lenient legal system even though the chances of convicting an innocent person has been dramatically reduced through the use of modern technology.

But as always, Allah, the Exalted, leaves the door of repentance open for all, even those who spread corruption within soceity. Chapter 5 Al Ma'idah, verse 34:

"Except for those who return [repenting] before you apprehend them…"

Even though causing widespread corruption and harm is a very serious crime, none the less, the one who sincerely repents from their ways and strives to correct the wrong they have done within society before they are

apprehended and punished by the government, will find Allah, the Exalted, forgiving and merciful. Chapter 5 Al Ma'idah, verse 34:

"…And know that Allah is Forgiving and Merciful."

The condition of repenting before being apprehended and punished by the government has been set in this verse, as the one who is apprehended by the government knows they will be executed and repenting when one is convinced their death is imminent is not accepted by Allah, the Exalted. Sincere repentance must come before one is convinced their death is imminent. Chapter 4 An Nisa, verses 17-18:

"The repentance accepted by Allāh is only for those who do wrong in ignorance [or carelessness] and then repent soon [after]. It is those to whom Allāh will turn in forgiveness, and Allāh is ever Knowing and Wise. But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment."

True repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and from those affected, as long as it does not lead to further complications. One must sincerely commit to avoiding the same or similar sins and make amends for any rights violated regarding Allah, the Exalted,

and others. As indicated by the next verse, it is crucial to consistently follow the commands of Allah, the Exalted, in the future by properly using the blessings He has granted, in line with Islamic teachings. Chapter 5 Al Ma'idah, verse 35:

"O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed."

In the Holy Quran, Allah, the Exalted, often calls upon the believers to translate their professed faith into concrete actions. In the Islamic tradition, a simple verbal affirmation of faith is insufficient without accompanying deeds. Such actions are essential as they provide the evidence required to attain rewards and mercy in this life and the afterlife. Similar to how a fruit tree is deemed valuable only when it produces fruit, faith gains significance only when it is expressed through positive actions. In this case, believers have been urged to seek the closeness of Allah, the Exalted, through His practical obedience, which involves correctly using the blessings they have been granted as outlined in Islamic teachings. This is in fact the very definition of striving in the cause of Allah, the Exalted. This method will help people achieve a balanced state of mind and body, enabling them to organize their lives properly and prepare for their accountability on Judgement Day. As a result, this behaviour will promote peace in both worlds. As no limit has been set on how to achieve the closeness of Allah, the Exalted, through His practical obedience, people are left with no excuses to avoid striving to achieve the closeness of Allah, the Exalted. Every person has been granted worldly blessings, whether a few or a lot. They only need to correctly use them as outlined in Islamic teachings in order to achieve the closeness of Allah, the Exalted, in both worlds. The closeness of Allah, the Exalted, will ensure they are provided with divine protection and support so

that they journey through every situation successfully with peace of mind. But it is important to note that divine protection and aid does not mean one will not face difficulties and challenges in this world, as this would defy the purpose of life in this world. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

Instead, they will be granted the mental strength to overcome all the tests and challenges of life successfully. In addition, this divine support and protection is granted to a person according to the infinite knowledge of Allah, the Exalted, and not according to the desires of people. Therefore, it occurs when it is best for a person and in a way which is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Whereas, being spiritually distant from Allah, the Exalted, which is caused by misusing the blessings He has granted them, will prevent one from obtaining this divine aid and protection. As a result, this person will be mentally overcome by every challenge they face in this world and they therefore will move from one situation to the next with stress and anguish, even if they enjoy some worldly comfort. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

This outcome is inevitable as Allah, the Exalted, alone controls their affairs, such as their spiritual hearts, the abode of peace of mind, and therefore He alone decides who obtains peace of mind and who does not. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

Therefore, one must, for their own sake, strive to achieve the closeness of Allah, the Exalted, through correctly using the blessings they have been granted as outlined in Islamic teachings, even if their desires are contradicted. People should model themselves after a wise patient who accepts and adheres to their doctor's medical guidance, recognizing that it serves their best interests, even when enduring difficult treatments and strict dietary plans. Just as this wise patient can achieve optimal mental and physical health, those who adopt and practice Islamic principles will do the same. This is because Allah, the Exalted, holds the ultimate knowledge required for attaining a balanced mental and physical state and for properly prioritizing all areas of life. Society's understanding of mental and physical health will always be limited, despite extensive research, as it cannot solve every problem an individual faces or prevent all types of stress due to a limit in knowledge, experience, foresight, and due to biases. Only Allah, the

Exalted, possesses this complete knowledge, which He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is evident when comparing those who use their blessings in line with Islamic teachings to those who do not. While many patients may not fully understand the scientific basis for their medications and thus blindly trust their doctors, Allah, the Exalted, however, invites individuals to reflect on the teachings of Islam to see its positive effects on their lives. He does not demand blind faith in Islamic teachings; instead, He wants individuals to recognize their truth through clear evidence. However, this requires an unbiased and open-minded approach to the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

And chapter 5 Al Ma’idah, verse 35:

“O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.”

Striving in this context refers to making every effort to achieve a goal. It differs from war, which is denoted by the Arabic term Qital. Striving encompasses a broader range of efforts in the service of Allah, the Exalted. A person who strives for Allah the Exalted, is genuinely committed to their

mission, using their intellect to determine the best ways to fulfil this purpose. They spread Islam through speech and writing, exert their physical strength to serve Allah, the Exalted, and utilize all available resources to advance Islam. They confront any opposing forces with determination and are willing to risk their lives in obedience to Allah, the Exalted. This entire endeavour is aimed solely at pleasing Allah, the Exalted, establishing the dominance of His religion, and ensuring His message prevails.

After encouraging muslims to correctly use the blessings they have been granted as outlined in Islamic teachings so that they achieve peace of mind in both worlds, Allah, the Exalted, warns people of the outcome of those who choose to misuse the blessings they have been granted. These people will willingly offer to sacrifice the entire world for the sake of pleasing Allah, the Exalted, on Judgement Day, when they observe the punishment awaiting them for failing to correctly use the few blessings they were granted during their lives on Earth. Chapter 5 Al Ma'idah, verse 36:

"Indeed, those who disbelieve - if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment."

One must therefore avoid adopting a popular type of wishful thinking in this day and age, whereby one falsely believes they will be granted a second chance at pleasing Allah, the Exalted, just like a person is granted second chances in this world. Nor will one be able to make peace with Allah, the Exalted, on the Day of Judgement, as making peace with Him can only be

achieved in this world, when they sincerely obey Him by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 30 Ar Rum, verse 57:

"So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh]."

And chapter 5 Al Ma'idah, verse 37:

"They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment."

Therefore, one must avoid this type of wishful thinking as it will only encourage them to persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Instead, they must adopt real hope in the mercy of Allah, the Exalted, by sincerely striving to obey Him by correctly using the blessings He has granted them as outlined in Islamic teachings and then believe He will forgive them on Judgement Day. The difference between wishful thinking and real hope in Allah, the Exalted, has been explained in this manner by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Jami At Tirmidhi, number 2459.

Chapter 5 Al Ma'idah, verses 35-37:

"O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed. Indeed, those who disbelieve - if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment. They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment."

It is important to note that these verses warn against failing to support one's verbal declaration of faith in Allah, the Exalted, with acts of obedience, which involves correctly using the blessings He has granted them as outlined in Islamic teachings. The muslim who instead persists on misusing the blessings they have been granted is therefore in great danger of leaving this world without their faith, as they did not support their verbal declaration of faith with actions. Comprehending faith is essential; it is akin to a plant that requires nourishment through acts of obedience to flourish and survive. Similar to how a plant that lacks nourishment, such as sunlight, will wither and die, an individual's faith can also diminish and die without the vital support of obedience. This signifies the most significant loss.

After mentioning the worldly punishment for the criminals who cause widespread corruption and harm, Allah, the Exalted, mentions the worldly punishment for stealing, which is another form of spreading corruption within society, as it leads to many other crimes, such as violence and murder. Chapter 5 Al Ma'idah, verse 38:

“[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah…”

It is crucial to understand that this form of legal retribution is exclusively administered by the state. It pertains to the theft of items exceeding a specified monetary threshold. The act of theft must be established beyond a reasonable doubt, as any uncertainty negates the imposition of legal penalties on the accused. Furthermore, this form of punishment is not enacted if the stolen item was not kept in a commonly recognized secure location. Additionally, a thief's hand is not severed for the theft of food or minor possessions, as corroborated by a Hadith recorded in Sunan An Nasai, number 4971.

The importance of having a strict legal system whereby serious crimes are punished accordingly has been discussed in this section extensively earlier. But to summarize, the legal sanctions enforced by the governing body primarily aim to deter both current offenders and those contemplating criminal acts. Without such punitive actions, individuals may take advantage of lenient regulations, contributing to the rising crime rates seen in many countries today. When legal consequences are not sufficiently harsh, they do not effectively discourage criminal conduct. It is ironic that proponents of lenient laws often show sympathy towards offenders while overlooking the innocent members of society who bear the consequences. As noted earlier, obtaining a conviction for theft requires credible and compelling evidence that exceeds reasonable doubt. Additionally, in modern society,

advancements in technology such as CCTV, DNA testing, and other scientific techniques improve the accuracy of identifying and convicting criminals, thereby significantly lowering the chances of wrongfully convicting an innocent person. Even in non-Islamic legal systems, the appropriate application of legal penalties in certain cases could lead to a significant reduction in crime. In these situations, the argument against imposing harsh penalties on a thief due to the risk of wrongfully punishing an innocent individual does not hold, as the evidence clearly points to the guilty party. However, only those who engage in critical thinking will understand this principle. For example, an individual lacking insight may oppose the idea of amputation to save their life, fixating solely on the act of amputation rather than considering the broader implication of preserving their life, ultimately leading to their refusal. In contrast, a rational thinker will acknowledge that while amputation is a serious choice, failing to act could result in a far worse outcome, such as death. Therefore, they consider the larger context and decide to proceed with the amputation. This analogy can also be applied to the verse under discussion. Implementing stringent laws for specific offenses may seem severe; however, if it results in significant advantages for society as a whole, it is justifiable. A government should prioritize the overall welfare of the community over the interests of an individual offender or, in exceptional circumstances, the life of an innocent person wrongfully convicted. In the case of a wrongfully convicted person, their reward is with Allah, the Exalted, as long as they maintain patience. This reward will outweigh any reward they would have gained if they did not face this difficulty with patience.

As indicated by the end of verse 38, even if a thief escapes worldly punishment, they must remember they cannot escape the authority, control and punishment of Allah, the Exalted. Chapter 5 Al Ma’idah, verse 38:

"…And Allah is Exalted in Might…"

This indicates that both the fear of Allah, the Exalted, and a good and fair legal system are required to prevent crimes and to ensure the spread of peace and justice within society. The law will prevent the majority of people committing crimes as they fear worldly punishment and the fear of Allah, the Exalted, prevents one from committing crimes even when they believe they can escape the worldly authorities, as they know they cannot escape the punishment of Allah, the Exalted. This is the reason why Allah, the Exalted, always encourages fearing the consequences of one's actions and commands worldly punishment for those who commit serious crimes, as both are needed to create a peaceful and just society. Chapter 5 Al Ma'idah, verse 38:

"…And Allah is Exalted in Might and Wise."

As discussed earlier, as always, Allah, the Exalted, leaves the door of repentance open for all. Chapter 5 Al Ma'idah, verse 39:

"But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful."

True repentance involves feeling genuine remorse, seeking forgiveness from Allah, the Exalted, and from those affected, as long as it does not lead to further complications. One must sincerely pledge to avoid repeating the same or similar sins and to correct any rights which have been violated in respect to Allah, the Exalted, and to others. It is crucial to continually obey Allah, the Exalted, by appropriately using the blessings He has granted, in accordance with Islamic teachings.

Chapter 5 Al Ma'idah, verse 40:

"Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and Allah is over all things competent."

Ultimately, since everything in existence is under the ownership and authority of Allah, the Exalted, it is imperative for individuals to follow His commandments. Just as one faces consequences for ignoring the laws of a government, they will encounter difficulties in this life and the afterlife for neglecting the obedience of the Creator of all things. While one may opt to leave a country with disagreeable laws, there is no escape from the dominion of Allah, the Exalted. Although societal rules can be changed, the divine laws set by Allah, the Exalted are immutable. Similar to a homeowner who enforces rules within their property regardless of opposition, Allah, the Exalted, establishes the universe's laws without needing human consent. Therefore, adhering to these divine regulations is crucial for personal well-being. Those who understand this reality will obey the commands of Allah, the Exalted, by striving to correctly use the blessings He has granted them,

as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to comprehend the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing their advantages for themselves and society, which leads to peace in both worlds, or they can give in to their desires and reject Islamic teachings. However, those who ignore Islamic laws should prepare for the consequences of their choices in this life and the next, as no amount of complaints, protests, excuses or objections will protect them from the outcomes. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 5 – Al Ma’idah, Verses 41-71

۞ يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ مِنَ
ٱلَّذِينَ قَالُوٓا۟ ءَامَنَّا بِأَفْوَٰهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ ٱلَّذِينَ هَادُوا۟ ۛ
سَمَّٰعُونَ لِلْكَذِبِ سَمَّٰعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ ۖ
يُحَرِّفُونَ ٱلْكَلِمَ مِنۢ بَعْدِ مَوَاضِعِهِۦ يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ
وَإِن لَّمْ تُؤْتَوْهُ فَٱحْذَرُوا۟ ۚ وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ
شَيْـًٔا أُو۟لَٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِى ٱلدُّنْيَا
خِزْىٌ ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

سَمَّٰعُونَ لِلْكَذِبِ أَكَّٰلُونَ لِلسُّحْتِ فَإِن جَآءُوكَ فَٱحْكُم بَيْنَهُمْ أَوْ
أَعْرِضْ عَنْهُمْ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْـًٔا وَإِنْ حَكَمْتَ
فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٤٢﴾

وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوْرَىٰةُ فِيهَا حُكْمُ ٱللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنۢ بَعْدِ
ذَٰلِكَ وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ﴿٤٣﴾

إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ
لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ بِمَا ٱسۡتُحۡفِظُواْ مِن كِتَٰبِ ٱللَّهِ
وَكَانُواْ عَلَيۡهِ شُهَدَآءَۚ فَلَا تَخۡشَوُاْ ٱلنَّاسَ وَٱخۡشَوۡنِ وَلَا تَشۡتَرُواْ
بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗاۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ
٤٤

وَكَتَبۡنَا عَلَيۡهِمۡ فِيهَآ أَنَّ ٱلنَّفۡسَ بِٱلنَّفۡسِ وَٱلۡعَيۡنَ بِٱلۡعَيۡنِ وَٱلۡأَنفَ
بِٱلۡأَنفِ وَٱلۡأُذُنَ بِٱلۡأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلۡجُرُوحَ قِصَاصٞۚ فَمَن
تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٞ لَّهُۥۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ
فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٤٥

وَقَفَّيۡنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبۡنِ مَرۡيَمَ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلتَّوۡرَىٰةِۖ وَءَاتَيۡنَٰهُ
ٱلۡإِنجِيلَ فِيهِ هُدٗى وَنُورٞ وَمُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلتَّوۡرَىٰةِ وَهُدٗى وَمَوۡعِظَةٗ
لِّلۡمُتَّقِينَ ٤٦

وَلۡيَحۡكُمۡ أَهۡلُ ٱلۡإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ
فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ ٤٧

وَأَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلۡكِتَٰبِ
وَمُهَيۡمِنًا عَلَيۡهِ فَٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡ عَمَّا
جَآءَكَ مِنَ ٱلۡحَقِّ لِكُلّٖ جَعَلۡنَا مِنكُمۡ شِرۡعَةٗ وَمِنۡهَاجٗا وَلَوۡ شَآءَ ٱللَّهُ
لَجَعَلَكُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن لِّيَبۡلُوَكُمۡ فِي مَآ ءَاتَىٰكُمۡ فَٱسۡتَبِقُواْ ٱلۡخَيۡرَٰتِ
إِلَى ٱللَّهِ مَرۡجِعُكُمۡ جَمِيعٗا فَيُنَبِّئُكُم بِمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ٤٨
وَأَنِ ٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡ وَٱحۡذَرۡهُمۡ أَن يَفۡتِنُوكَ
عَنۢ بَعۡضِ مَآ أَنزَلَ ٱللَّهُ إِلَيۡكَ فَإِن تَوَلَّوۡاْ فَٱعۡلَمۡ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعۡضِ
ذُنُوبِهِمۡ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ ٤٩
أَفَحُكۡمَ ٱلۡجَٰهِلِيَّةِ يَبۡغُونَ وَمَنۡ أَحۡسَنُ مِنَ ٱللَّهِ حُكۡمٗا لِّقَوۡمٖ يُوقِنُونَ ٥٠
۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوۡلِيَآءَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖ وَمَن
يَتَوَلَّهُم مِّنكُمۡ فَإِنَّهُۥ مِنۡهُمۡ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ٥١
فَتَرَى ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ يُسَٰرِعُونَ فِيهِمۡ يَقُولُونَ نَخۡشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٞ
فَعَسَى ٱللَّهُ أَن يَأۡتِيَ بِٱلۡفَتۡحِ أَوۡ أَمۡرٖ مِّنۡ عِندِهِۦ فَيُصۡبِحُواْ عَلَىٰ مَآ أَسَرُّواْ فِيٓ أَنفُسِهِمۡ
نَٰدِمِينَ ٥٢

وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓاْ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ إِنَّهُمۡ لَمَعَكُمۡۚ
حَبِطَتۡ أَعۡمَٰلُهُمۡ فَأَصۡبَحُواْ خَٰسِرِينَ ٥٣

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ مِنكُمۡ عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ يُحِبُّهُمۡ وَيُحِبُّونَهُۥٓ
أَذِلَّةٍ عَلَى ٱلۡمُؤۡمِنِينَ أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ يُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوۡمَةَ
لَآئِمٖۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٥٤

إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُمۡ
رَٰكِعُونَ ٥٥

وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُواْ فَإِنَّ حِزۡبَ ٱللَّهِ هُمُ ٱلۡغَٰلِبُونَ ٥٦

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلَّذِينَ ٱتَّخَذُواْ دِينَكُمۡ هُزُوٗا وَلَعِبٗا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ
مِن قَبۡلِكُمۡ وَٱلۡكُفَّارَ أَوۡلِيَآءَۚ وَٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤۡمِنِينَ ٥٧

وَإِذَا نَادَيۡتُمۡ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوٗا وَلَعِبٗاۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡقِلُونَ ٥٨

قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ هَلۡ تَنقِمُونَ مِنَّآ إِلَّآ أَنۡ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ مِن قَبۡلُ
وَأَنَّ أَكۡثَرَكُمۡ فَٰسِقُونَ ٥٩

قُلۡ هَلۡ أُنَبِّئُكُم بِشَرّٖ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيۡهِ وَجَعَلَ
مِنۡهُمُ ٱلۡقِرَدَةَ وَٱلۡخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَۚ أُوْلَٰٓئِكَ شَرّٞ مَّكَانٗا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ
٦٠

وَإِذَا جَآءُوكُمۡ قَالُوٓاْ ءَامَنَّا وَقَد دَّخَلُواْ بِٱلۡكُفۡرِ وَهُمۡ قَدۡ خَرَجُواْ بِهِۦۚ وَٱللَّهُ أَعۡلَمُ بِمَا كَانُواْ
يَكۡتُمُونَ ٦١

وَتَرَىٰ كَثِيرٗا مِّنۡهُمۡ يُسَٰرِعُونَ فِي ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ وَأَكۡلِهِمُ ٱلسُّحۡتَۚ لَبِئۡسَ مَا كَانُواْ
يَعۡمَلُونَ ٦٢

لَوۡلَا يَنۡهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ عَن قَوۡلِهِمُ ٱلۡإِثۡمَ وَأَكۡلِهِمُ ٱلسُّحۡتَۚ لَبِئۡسَ
مَا كَانُواْ يَصۡنَعُونَ ٦٣

وَقَالَتِ ٱلۡيَهُودُ يَدُ ٱللَّهِ مَغۡلُولَةٌۚ غُلَّتۡ أَيۡدِيهِمۡ وَلُعِنُواْ بِمَا قَالُواْۘ بَلۡ يَدَاهُ مَبۡسُوطَتَانِ يُنفِقُ
كَيۡفَ يَشَآءُۚ وَلَيَزِيدَنَّ كَثِيرٗا مِّنۡهُم مَّآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ طُغۡيَٰنٗا وَكُفۡرٗاۚ وَأَلۡقَيۡنَا
بَيۡنَهُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ كُلَّمَآ أَوۡقَدُواْ نَارٗا لِّلۡحَرۡبِ أَطۡفَأَهَا ٱللَّهُۚ
وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادٗاۚ وَٱللَّهُ لَا يُحِبُّ ٱلۡمُفۡسِدِينَ ٦٤

وَلَوۡ أَنَّ أَهۡلَ ٱلۡكِتَٰبِ ءَامَنُواْ وَٱتَّقَوۡاْ لَكَفَّرۡنَا عَنۡهُمۡ سَيِّـَٔاتِهِمۡ
وَلَأَدۡخَلۡنَٰهُمۡ جَنَّٰتِ ٱلنَّعِيمِ ﴿٦٥﴾

وَلَوۡ أَنَّهُمۡ أَقَامُواْ ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ وَمَآ أُنزِلَ إِلَيۡهِم مِّن رَّبِّهِمۡ لَأَكَلُواْ مِن
فَوۡقِهِمۡ وَمِن تَحۡتِ أَرۡجُلِهِمۚ مِّنۡهُمۡ أُمَّةٞ مُّقۡتَصِدَةٞۖ وَكَثِيرٞ مِّنۡهُمۡ سَآءَ مَا يَعۡمَلُونَ
﴿٦٦﴾

۞ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغۡ مَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَۖ وَإِن لَّمۡ تَفۡعَلۡ فَمَا بَلَّغۡتَ
رِسَالَتَهُۥۚ وَٱللَّهُ يَعۡصِمُكَ مِنَ ٱلنَّاسِۗ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ ﴿٦٧﴾

قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَسۡتُمۡ عَلَىٰ شَيۡءٍ حَتَّىٰ تُقِيمُواْ ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ وَمَآ
أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡۗ وَلَيَزِيدَنَّ كَثِيرٗا مِّنۡهُم مَّآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ
طُغۡيَٰنٗا وَكُفۡرٗاۖ فَلَا تَأۡسَ عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ﴿٦٨﴾

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنۡ ءَامَنَ بِٱللَّهِ
وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَعَمِلَ صَٰلِحٗا فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٦٩﴾

لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَآءَهُمْ
رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا۟ وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾
وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا۟ وَصَمُّوا۟ ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ ثُمَّ
عَمُوا۟ وَصَمُّوا۟ كَثِيرٌ مِّنْهُمْ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٧١﴾

“O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you. They distort words beyond their [proper] places [i.e., usages], saying, "If you are given this, take it; but if you are not given it, then beware." But he for whom Allah intends self-delusion - never will you possess [power to do] for him a thing against Allah. Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.

Avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them - never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly.

But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allah? Then they turn away, [even] after that; but those are not [in fact] believers.

Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price

[worldly gain]. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.

And We ordained for them [children of Israel] therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.

And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient.

And We have revealed to you, [Prophet Muhammad, peace and blessings be upon him], the Book [the Quran] in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

And judge, [Prophet Muhammad, peace and blessings be upon him], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.

Then is it the judgement of [the time of] ignorance they desire? But who is better than Allah in judgement for a people who are certain [in faith].

O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to

them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.

So you see those in whose hearts is disease [hypocrisy] hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful.

And those who believe will say, "Are these the ones who swore by Allah their strongest oaths that indeed they were with you?" Their deeds have become worthless, and they have become losers.

O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, strong against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.

Your ally is none but Allah and His Messenger and those who have believed - those who establish prayer and give zakāh, and they bow.

And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.

O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allah, if you should [truly] be believers.

And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason.

Say, "O People of the Scripture, do you resent us except [for the fact] that we have believed in Allah and what was revealed to us and what was revealed before and because most of you are defiantly disobedient?"

Say, "Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He

became angry and made of them apes and pigs and slaves of ṭāghūt [disobedience of Allah, the Exalted]. Those are worse in position and further astray from the sound way.

And when they come to you, they say, "We believe." But they have entered with disbelief [in their hearts], and they have certainly left with it. And Allah is most knowing of what they were concealing.

And you see many of them [people of the book] hastening into sin and aggression and the devouring of [what is] unlawful. How wretched is what they have been doing.

Why do the rabbis and religious scholars not forbid them from saying what is sinful and devouring what is unlawful? How wretched is what they have been practicing.

And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters.

And if only the People of the Scripture had believed and feared Allah, We would have removed from them their misdeeds and admitted them to Gardens of Pleasure.

And if only they had upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord [the Quran], they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate [acceptable] community, but many of them - evil is that which they do.

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.

Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord [the Quran]." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people.

Indeed, those who have believed and those who were Jews or Sabeans or Christians - those [among them] who [correctly] believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve.

We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed.

And they thought there would be no [resulting] punishment, so they became blind and deaf. Then Allah turned to them in forgiveness; then [again] many of them became blind and deaf. And Allah is Seeing of what they do."

As the Holy Prophet Muhammad, peace and blessings be upon him, was extremely desirous for people to accept and act on Islamic teachings for their own sake, he would grieve whenever people rejected Islam and failed to act on its teachings. As a result, Allah, the Exalted, repeatedly consoled him within the Holy Quran while reminding him that his role was only to deliver the final divine code of conduct and to be the perfect role model to emulate for mankind till the end of time. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

And chapter 5 Al Ma'idah, verse 41:

"O Messenger, let them not grieve you who hasten into disbelief…"

Generally speaking, this highlights the significance of recognizing that a Muslim's responsibility is not to impose their views or beliefs on others. Instead, they should articulate the truth based on the knowledge and clear evidence found in Islamic teachings, allowing individuals the freedom to choose their own paths of life. Similarly, in secular matters, one should provide advice and explanations grounded in knowledge and evidence while refraining from imposing their opinions on others. Consequently, it is essential to avoid adopting a controlling attitude in both religious and secular contexts, as this is not the role of a Muslim and can lead to unnecessary disputes and stress.

Chapter 5 Al Ma'idah, verse 41:

"O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not…"

This refers to the hypocrites living in Medina who pretended to be muslims in order to reap the benefits of being one, such as the spoils of war, and they pretended to be muslims in order to spy and hinder Islam from within. It is important to note that the hypocrites are discussed extensively within the Holy Quran as a person can adopt their attitude and behaviour, even if they possess faith in their spiritual heart. In reality, the one who possesses genuine faith in Islam within their spiritual heart will demonstrate this through their speech and actions by obeying Allah, the Exalted. This obedience involves correctly using the blessings they have been granted as outlined in Islamic teachings. Whereas, a lack of obedience to Allah, the Exalted, will be reflected in one's actions when one does not possess genuine faith within their spiritual heart. This person is in great danger of leaving this world without their faith and is therefore one of the main reasons why the characteristics of hypocrisy is discussed so extensively within the Holy Quran. It is essential to recognize that faith resembles a plant that requires nurturing through acts of obedience in order to thrive and endure. Just as a plant that does not receive necessary sustenance, like sunlight, will perish, so too can an individual's faith diminish and die if it is not sustained by acts of obedience. This represents the most significant loss.

Chapter 5 Al Ma'idah, verse 41:

"O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews…"

Some of the scholars from the people of the book living in Medina also behaved in this manner. They clearly recognised the truthfulness of Islam yet rejected it as it contradicted their desires. They understood accepting Islam would mean they could no longer misuse the blessings they had been granted and they feared accepting Islam would cause them to lose their social position within society.

They behaved in this manner even though the Holy Quran confirmed the unedited and correct teachings of the previous divine scriptures and corrected the edited teachings. As the Holy Prophet Muhammad, peace and blessings be upon him, did not study the previous divine scriptures, something both the people of the book and the non-muslims of Mecca did not deny, he could not have known the edited or unedited teachings of the divine scriptures, which was further proof of the Holy Quran's divine origins. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The scholars from the people of the book recognized the authenticity of Islam, as they were acquainted with its divine source, Allah, the Exalted. They also recognized the Holy Prophet Muhammad, peace and blessings be upon him, along with the Holy Quran, since both were referenced in their sacred texts. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

The people of the book harbored jealousy towards the Holy Prophet Muhammad, peace and blessings be upon him, due to his lineage as a descendant of the Holy Prophet Ismaeel, peace be upon him, rather than that of his brother, the Holy Prophet Ishaaq, peace be upon him, as they

were. Their entire religious framework was built around the significance of lineage, which they believed conferred upon them a sense of superiority over others. Consequently, they found it difficult to accept and follow a Holy Prophet, peace and blessings be upon him, who belonged to a different lineage, as this would undermine the superiority complex they had constructed.

As a result, the scholars from the people plotted against Islam in order to undermine it. Chapter 5 Al Ma'idah, verse 41:

"…[They are] avid listeners to falsehood…"

Generally speaking, a person must avoid listening to false, unreliable and pointless information, such as influencers on social media, as the more one listens to these things, the more they will accept them in their hearts, even if this acceptance is subconscious. The more they accept these false things, the more their behaviour will be influenced by them. This attitude will therefore always encourage one to misuse the blessings they have been granted. Consequently, they will experience a disordered mental and physical condition, they will misplace everything and everyone within their lives, and they will be ill-prepared for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite any worldly comforts they may possess.

The general ignorant masses from the people of the book would blindly follow their seniors and religious leaders and as a result many of them also rejected Islam. Chapter 5 Al Ma'idah, verse 41:

"…[They are] avid listeners to falsehood, listening to another people who have not come to you…"

Therefore, it is essential for Muslims to refrain from uncritically adhering to the beliefs of others and to instead seek and apply Islamic knowledge, enabling them to distinguish between true guidance and misguidance. Islam explicitly condemns the practice of following teachings without comprehension, urging Muslims to engage with and implement Islamic principles thoughtfully and insightfully, thereby safeguarding themselves from the pitfalls of blind imitation. Chapter 12 Yusuf, verse 108:

"Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."""

Chapter 5 Al Ma'idah, verse 41:

"…[They are] avid listeners to falsehood, listening to another people who have not come to you…"

The senior scholars from the people of the book intentionally avoided coming and speaking to the Holy Prophet Muhammad, peace and blessings be upon him, as they feared their ignorant followers might see this as a sign of the truthfulness of Islam. In addition, these scholars may have falsely believed that if they did not listen and learn from the Holy Prophet Muhammad, peace and blessings be upon him, then their rejection of Islam would be accepted by Allah, the Exalted, on Judgement Day, as they were ignorant of Islamic teachings.

Generally speaking, a muslim can behave in this manner when they intentionally avoid studying the teachings of Islam as they fear these teachings will contradict their desires and as a result they choose ignorance while falsely believing the excuse of ignorance will be accepted by Allah, the Exalted, on Judgement Day. First of all, learning and acting on Islamic teaching is a duty on every muslim, whether male or female. This has been advised in many Islamic teachings such as the Hadith found in Sunan Ibn Majah, number 224. Secondly, ignorance is not accepted as an excuse in this world, then how can one expect that ignorance of the rules of Islam will be accepted by Allah, the Exalted, as an excuse? The moment a person accepted Islam as their way of life, it became their responsibility to learn and act on Islamic teachings, just like it becomes a responsibility on the driver to learn the rules of the road when they obtain a driving license. Just like a worldly judge will not accept any excuses from a driver who breaks the rules of the road while claiming ignorance neither will Allah, the Exalted, accept ignorance of Islamic teachings as an excuse on Judgement Day.

The scholars from the people of the book who avoided the company of the Holy Prophet Muhammad, peace and blessings be upon him, desired to choose ignorance of Islamic teachings as an excuse to reject it and as they did not want to cause doubt amongst their followers they intentionally avoided the company of the Holy Prophet Muhammad, peace and blessings be upon him, and misinterpreted and edited their divine teachings in an attempt to scare their ignorant followers from accepting Islam, as both the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, were discussed within their divine scriptures. Chapter 5 Al Ma'idah, verse 41:

"…[They are] avid listeners to falsehood, listening to another people who have not come to you. They distort words beyond their [proper] usages, saying "If you are given this, take it; but if you are not given it, then beware." …"

Sadly, even muslims scholars who are more loyal to their school of thought than to Allah, the Exalted, behave in the same manner. They intentionally misinterpret Islamic teachings and scare their ignorant followers from listening to or following other scholars from different schools of thought in an attempt to keep their followers, as their followers show them unnatural amounts of respect and praise and provide them with gifts. As discussed earlier, Muslims must refrain from thoughtless imitation of others; they should strive to understand and implement Islamic principles. This commitment will enable them to stay true to the genuine teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, rather than following others without thought. Islam firmly denounces the act of unthinking imitation, promoting instead the pursuit of knowledge and the application of Islamic teachings with understanding. In addition, the scholar

whose only aim is to increase their followers and to fulfill their worldly desires, such as praise and gifts, will find that the worldly things they obtain will become a source of stress and misery for them in both worlds, as they cannot escape the control of Allah, the Exalted, especially over their spiritual hearts, the abode of peace of mind. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

In addition, this person will inevitably misuse the blessings they have been granted. As a result, they will find themselves in a chaotic state of mind and body and causing disarray in their relationships and responsibilities, leaving them unready to confront their accountability on the Day of Judgement. This will lead to anxiety, difficulties, and struggles in both worlds, regardless of any worldly comforts they may enjoy. In addition, such scholars have been cautioned of Hell as indicated in a Hadith recorded in Sunan Ibn Majah, number 253. Chapter 5 Al Ma’idah, verse 41:

“…But he for whom Allah intends a test - never will you possess [power to do] for him a thing against Allah. Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.”

One must therefore strive to pass the test of gaining Islamic knowledge by correctly implementing it within their own lives and by correctly teaching it to

others with the sole aim to please Allah, the Exalted. This will ensure their Islamic knowledge becomes a source of peace for them in both worlds instead of a source of their destruction in both worlds. The one who fails to correctly implement Islamic knowledge and fails to correctly teach it to others must not be fooled into thinking that someone else will save them from punishment, as Allah, the Exalted, has clearly stated in verse 41 that not even the Holy Prophet Muhammad, peace and blessings be upon him, the one whose intercession will be accepted by Allah, the Exalted, on Judgement Day, will be able to aid such a person. In fact, this is the person the Holy Prophet Muhammad, peace and blessings be upon him, may well testify against on Judgement Day as they failed to sincerely act on Islamic teachings. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse identifies Muslims, as they are the only group that has embraced the Holy Quran, while non-Muslims never accepted it to begin with. It does not take a scholar to determine what will occur to the person who the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on Judgement Day.

Chapter 5 Al Ma’idah, verse 41:

"…Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment."

This verse also makes it clear that the one who does not strive to purify their spiritual heart will not be purified by Allah, the Exalted. Just like gaining worldly success, such as becoming a doctor, requires struggle and effort so does gaining peace of mind in both worlds through obeying Allah, the Exalted. This obedience involves correctly using the blessings one has been granted as outlined in Islamic teachings. In addition, one must purify their spiritual heart by adopting the good characteristics discussed within Islamic teachings, such as generosity, patience and gratitude and avoid the negative characteristics discussed within Islamic teachings, such as pride, greed and envy. The one who fails to purify their spiritual heart will not be purified by Allah, the Exalted. This will cause them to misuse the blessings they have been granted. Consequently, they will experience a tumultuous mental and physical state and a disorder within their relationships and responsibilities, rendering them ill-prepared to face their accountability on the Day of Judgement. This will result in feelings of anxiety, challenges, and hardships in both worlds, irrespective of any worldly comforts they might possess. Chapter 5 Al Ma'idah, verse 41:

"…Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment."

Allah, the Exalted, repeats the danger of exposing oneself to false speech and information, which in this day and age is represented by social media. Chapter 5 Al Ma'idah, verse 42:

"[They are] avid listeners to falsehood…"

As discussed earlier, this is a dangerous characteristic to adopt as the more one gives their attention to false information, the more they will be influenced by it, even if this is not obvious to them. In fact, subconscious advertising is a huge industry where people are targeted by adverts that are so subtle they hardly notice them consciously. This subconscious advertising influences people in different ways, often in negative ways, such as pursuing unlawful things. Chapter 5 Al Ma'idah, verse 42

"[They are] avid listeners to falsehood, devourers of [what is] unlawful…"

Specifically speaking, some scholars from the people of the book would intentionally misinterpret divine teachings for the sake of a fee. They would often make unlawful things, such as usury, lawful for themself and their followers out of greed for worldly things, such as wealth. It is crucial to recognize that any wealth or material possessions acquired through unlawful means will ultimately serve as a burden for the individual. All virtuous deeds performed with such unlawfully obtained resources will be disregarded by Allah, the Exalted, leading to an increase in their sins and punishment in both

this life and the hereafter, unless they genuinely repent. This principle is the outward foundation of Islam, which emphasizes the importance of earning and using what is lawful, just as the inner foundation of Islam is centered on one's intentions. If the foundation is tainted, then everything derived from it will also be tainted and consequently rejected by Allah, the Exalted, regardless of the apparent goodness of the actions. It does not require scholarly insight to foresee the fate of those who act in this manner on the Day of Judgement.

In addition, one most avoid the excess love for wealth and leadership otherwise they will follow in the footsteps of the scholars from the people of the book who sold their faith for the sake of wealth and leadership. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2376, that the quest for wealth and status can be more harmful to one's faith than the destruction wrought by two hungry wolves set loose among a flock of sheep. This is because those who desire such material possessions may sacrifice their beliefs to achieve them. In their pursuit of wealth and power, they will disobey Allah, the Exalted, while acquiring and maintaining these assets, especially in modern times. The stronger the craving for these things, the higher the risk of violating the commands of Allah, the Exalted, and wronging others. Historical accounts reveal the extreme actions individuals have taken to gain power and wealth, including the wrongful killing of innocents. A Muslim should prioritize earning a lawful income that meets their needs and responsibilities. If they are placed in a leadership role, they should conduct themselves in a way that pleases Allah, the Exalted, ensuring that their leadership brings peace to themselves and others in this life and the hereafter. Conversely, history demonstrates that the abuse of wealth and power ultimately leads to stress, difficulties, and challenges for the individual, even if these repercussions are not immediately visible to them or those around them. In this world, the improper use of the blessings they have received will disrupt their mental and physical well-being and lead to a misalignment of everything and everyone in their lives,

ultimately obstructing their ability to prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and suffering in both this life and the afterlife, irrespective of any material advantages they may possess. Furthermore, on Judgement Day, justice will be enforced. Consequently, the oppressor will be required to transfer their good deeds to their victims, and if necessary, they will bear the sins of their victims until justice is achieved. This may ultimately result in the oppressor being condemned to Hell on Judgement Day, regardless of their adherence to the rights of Allah, the Exalted. This caution is recorded in a Hadith found in Sahih Muslim, number 6579.

The people of the book and the hypocrites would often come to the Holy Prophet Muhammad, peace and blessings be upon him, so that he could judge their disputes, if they were convinced the ruling would be in their favor. But if they were convinced the ruling would go against them, then they would avoid coming to the Holy Prophet Muhammad, peace and blessings be upon him, even though he was the recognized ruling authority in Medina. Chapter 5 Al Ma'idah, verse 42:

"…So if they come to you, judge between them or turn away from them. And if you turn away from them - never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly."

As a result, Allah, the Exalted, gave the option to the Holy Prophet Muhammad, peace and blessings be upon him, to either judge the cases they brought him or to ignore them. But if he was to judge, then he must judge with justice, even if he rules in the favor of the enemies of Islam who

strived hard to destroy it. This indicates the importance of always adhering to justice in every situation, even if it goes against oneself or the people they love, such as one's relatives. Chapter 4 An Nisa, verse 135:

"O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allāh is ever, of what you do, Aware."

One must always remember that if they behave in an unjust way out of loyalty to themself or others, then the worldly things they obtain will become a source of misery for them and they will not be protected from the punishment of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

Whereas, the one who adheres to justice, even if they displease people, will be protected from the negative effects of people by Allah, the Exalted, even if this protection is not obvious to them. For example, they will be provided peace of mind, which is more valuable than any other worldly thing, such as the pleasure of people. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

Allah, the Exalted, then criticizes the people of the book, who intentionally ignored their own divine teachings whenever their desires were contradicted and as a result sought alternate verdicts which aligned with their desires. Chapter 5 Al Ma’idah, verse 43:

“But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allah? Then they turn away, [even] after that; but those are not [in fact] believers.”

Sadly, this behavior is prevalent among many Muslims today. They tend to accept Islamic law when it aligns with their interests, but when their personal wishes conflict with Islamic principles, they often turn to alternative legal frameworks, courts, or customs that they believe will be more favorable to them. It is crucial to recognize that Islam represents a comprehensive code of conduct that should be applied to all facets of life and every situation encountered. Therefore, it should not be regarded as something that can be donned or discarded based on personal whims. Those who act in this way are essentially worshipping their own desires, regardless of any claims to the contrary.Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

Individuals who behave in this manner should not be deceived into thinking that the absence of immediate punishment or their failure to recognize any consequences implies that they will escape punishment altogether. Their mindset will hinder them from attaining a harmonious mental and physical state and cause them to misplace everything and everyone within their lives. Consequently, aspects such as family, friendships, career, and wealth will transform into sources of stress. If they continue to defy Allah, the Exalted, they will misattribute their stress to the wrong people and circumstances, such as their spouse. By severing ties with these positive influences, they will only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This pattern is evident when observing those who consistently misuse their blessings, including the affluent and famous, despite their apparent enjoyment of worldly pleasures.

In addition, as warned at the end of verse 43, the one who intentionally picks and chooses when to act on Islamic teachings and when to ignore them based on their own desires is in great danger of losing their faith. Chapter 5 Al Ma'idah, verse 43:

"But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allah? Then they turn away, [even] after that; but those are not [in fact] believers."

It is important to understand that faith is like a delicate plant that needs care through actions to grow strong and last. Just as a plant without sunlight will wither away, a person's faith can also die if it is not supported by good deeds. This is truly a profound loss.

Like all divine scriptures, the original Torah granted to the Holy Prophet Musa, peace be upon him, was a source of guidance for the children of Israel. Chapter 5 Al Ma'idah, verse 44:

"Indeed, We sent down the Torah, in which was guidance and light…"

The purpose of light is to brighten the environment, allowing one to distinguish between what is beneficial and what is harmful. Those who dwell in darkness struggle to make this distinction, putting themselves at significant risk. Islamic teachings serve to clarify this crucial difference, guiding individuals to embrace what is beneficial and steer clear of what is harmful. By doing so, they can correctly use the blessings bestowed upon them as described in Islamic principles. This belief will promote a balanced mental and physical state, helping individuals to align their lives and relationships appropriately while preparing for their accountability on the Day of Judgement. Such behavior nurtures peace in both this life and the next. Furthermore, light reveals the various paths available, enabling one to choose the right and safe route in life. In a similar vein, Islamic teachings illuminate the singular correct path that leads to tranquility amidst life's challenges, contrasting it with the wrong paths that only heighten stress and difficulties. Thus, those who study and implement Islamic teachings can discern between beneficial and harmful choices, as well as the right and

wrong paths in life, ultimately achieving peace of mind in this world, which paves the way for peace in the hereafter. Without this divine guidance, individuals will wander aimlessly, unable to tell the difference between what is harmful and what is beneficial, often opting for the wrong path. This can lead to a chaotic mental and physical state, incorrectly prioritizing the things and relationships within their life and prevent them from preparing for their accountability on the Day of Judgement, resulting in stress and challenges in both worlds, regardless of any fleeting worldly pleasures they might experience.

Chapter 5 Al Ma'idah, verse 44:

"Indeed, We sent down the Torah, in which was guidance and light…"

It is important to note that the current day Jews and Christians have some excuse when they learn incorrect things from their divine teachings, as they have been edited by the people before them. Whereas, the muslims have no excuse to avoid obtaining guidance and light which will ensure they obtain peace of mind in both worlds, as the Holy Quran cannot be edited in the least. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

As per usual, Allah, the Exalted, acknowledges that not all the scholars from the people of the book intentionally misinterpreted or edited their divine scriptures and instead they were sincere to Allah, the Exalted. Chapter 5 Al Ma'idah, verse 44:

"Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto..."

This highlights the significance of refraining from making assumptions about an entire group based on the behaviour of a few individuals, as such judgements can result in harmful discrimination, including racism.

One of the main reasons the sincere scholars from the people of the book correctly interpreted and acted on their divine scriptures was because they feared Allah, the Exalted, and the consequences of their actions and as a result, they did not fear worldly things, such as contradicting their desires, nor did they fear the negative effects of displeasing people. Chapter 5 Al Ma'idah, verse 44:

"…The prophets who submitted judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah,

and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price…"

In order to follow in their footsteps whereby one sincerely obeys Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they must adopt strong faith. A strong faith is crucial for remaining committed to obeying Allah, the Exalted, in every situation, whether during good times or bad. This deep faith is nurtured by understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings reveal that true obedience to Allah, the Exalted, brings peace in this life and the next. On the other hand, those who lack knowledge of Islamic principles will have weak faith, making them more likely to stray from obedience, especially when their personal desires clash with divine guidance. This lack of understanding can blind them to the fact that surrendering their desires in favor of following the commands of Allah, the Exalted, is the key to finding true peace in both worlds. Therefore, it is essential for individuals to strengthen their faith through the pursuit of Islamic knowledge and its application, ensuring they remain obedient to Allah, the Exalted, at all times. This involves correctly utilizing the blessings they have been granted, as outlined by Islamic teachings, ultimately leading to a balanced mental and physical state and the right prioritization of all areas of their lives.

Allah, the Exalted, then warns that those who persist on intentionally misinterpreting and ignoring divine teachings and as a result misuse the blessings they have been granted, are in great danger of losing their faith. Chapter 5 Al Ma'idah, verse 44:

“…And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.”

Faith is akin to a plant that needs care through acts of obedience to flourish and persist. Similar to how a plant will die without vital resources like sunlight, a person's faith can also weaken and die without the support of acts of obedience. This is the greatest loss.

For the sake of worldly gain, such as wealth, some of the scholars from the people of the book changed the laws granted to them in their divine scriptures, such as the punishment for intentional murder. But through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, corrected these man-made changes and verified the unaltered teachings of the previous divine books. Chapter 5 Al Ma’idah, verse 45:

“And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him…”

And chapter 2 Al Baqarah, verses 178-179:

“O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [the killer] anything, then there should be a suitable follow-up and payment to him [the deceased's heir or legal representative] with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment. And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”

Allah, the Exalted, consistently advocates for interactions characterized by compassion and mercy among individuals, indicating that only in dire circumstances or in self-defense should more severe actions be contemplated. In such cases, Allah, the Exalted, urges the victim's heir to offer forgiveness to the offender, who is regarded as a brother in faith or kinship, given that all humanity is united through the Holy Prophet Adam, peace be upon him, and his wife, Hawa, may Allah be pleased with her. A Muslim's fundamental attitude should embody mercy and kindness towards others, as this cultivates the opportunity to receive the mercy of Allah, the Exalted, both in this life and the hereafter, as emphasized in a Hadith recorded in Sunan Abu Dawud, number 4941. In the context of forgiveness, the offender is anticipated to make a compensatory payment to the victim's heir, unless the latter opts to relinquish this as an act of charity, which subsequently yields them further rewards and blessings in both worlds. The virtuous conduct mentioned here pertains to both parties promptly fulfilling the legal agreement established and treating each other with compassion, or at the very least, abstaining from any subsequent mistreatment.

Allah, the Exalted, has granted the heir of the deceased the option to pursue legal retribution, which must be carried out by the Islamic government in accordance with established protocols, or to choose forgiveness, possibly accompanied by compensation from the offender. This provision exemplifies the mercy of Allah, the Exalted, as enforcing a singular choice could result in hardship due to the varied nature of individuals. Those with an inherently compassionate nature may prefer forgiveness, finding it difficult to demand the punishment of the offender if such a choice were obligatory under Islamic law. On the other hand, some may find it challenging to forgive the person responsible for the death of their loved one, especially when the victim had dependents who relied on them. For these individuals, the prospect of the murderer living freely in society may be intolerable, complicating their ability to accept forgiveness if it were mandated. Therefore, in His boundless mercy, Allah, the Exalted, has empowered the heir to make this significant decision. Unlike many modern legal systems, which delegate the determination of a murderer's fate to a judge or jury of strangers, this flawed method often leaves the families of victims without closure. The lack of control over the outcome for the perpetrator obstructs their path to peace and moving forward with their lives. This inadequacy is frequently highlighted by families of murder victims and survivors of other serious crimes, such as rape, who express dissatisfaction with the justice rendered, even when offenders receive prison sentences. Such sentences often appear disproportionate to the crimes committed, allowing criminals to reintegrate into society after a relatively brief period, while the victims and their families suffer enduring psychological trauma. Empowering families to decide the fate of the offender offers a degree of relief from this suffering.

The concept of 'transgression' referenced previously in the cited verses relates to the actions taken by the relatives of the deceased who seek retribution directly, as only the state possesses the jurisdiction to impose legal sanctions, or who pursue vengeance subsequent to an agreement for restitution or pardon. It also includes scenarios where an individual who has

committed murder engages in further criminal activity after having initially received clemency. In these cases, the judge presiding over the matter will order the execution of the offender, irrespective of the heir of the second victim's willingness to grant forgiveness. This approach effectively closes any possible avenues that a perpetrator might attempt to utilize in order to escape accountability.

Chapter 2 Al Baqarah, verse 179:

“And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”

In the context of legal repercussions, the concept of life holds considerable importance, as many murderers are not deterred by any punishment that does not involve execution. There are numerous cases where individuals convicted of murder have served a brief period in prison, only to commit further offenses upon their release. Consequently, the execution of a single individual may serve to protect the lives of others. Moreover, as previously noted, this type of legal retribution can offer comfort to the victim's family, as the awareness that the murderer has faced the ultimate penalty for their actions can aid them in their healing process. In contrast, when a murderer is simply imprisoned and frequently released, the painful recollections of their loved one’s suffering can obstruct the victim’s family from attaining peace and closure. Easing this emotional burden is akin to providing them with a renewed opportunity for life. Furthermore, when the government intervenes in matters concerning an offender, the victim’s family may perceive that true justice has not been achieved. This is why, in cases of intentional homicide,

the relatives of the victim are afforded the choice to either execute the perpetrator or grant a pardon, potentially accompanied by financial compensation. Allowing the victim's family to make this decision can alleviate the psychological distress that may arise if the government were to impose the outcome. This empowerment enables the victim's relatives to advance in their lives rather than remain ensnared in a cycle of bitterness, which is, in essence, a form of non-existence. Such bitterness can be so profound that it may even create divisions within the victim's family, resulting in disagreements on how to cope with their loss. This often leads to fractured families, as seen in the divorce of the deceased's parents. Therefore, granting the family the power to determine the fate of the murderer can help maintain the cohesion of the victim's family, thereby enhancing the likelihood that they will be able to progress with their lives.

The implementation of legal execution acts as a preventive measure against acts of vengeance, thereby safeguarding lives across multiple generations. By carrying out the execution of a single murderer, it is possible to prevent numerous potential homicides. Additionally, the death of an individual who has dependents can instigate a cycle of retribution that profoundly impacts the lives of their family members, especially children. This cycle can be disrupted if the family of the victim is allowed to participate in determining the fate of the murderer, effectively reducing the incidence of revenge killings and protecting the dependents of all parties involved. Consequently, legal retribution is vital in the preservation of lives. It is important to note that these principles are particularly relevant when Islamic law is appropriately applied in judicial proceedings. A conviction for murder requires substantial and credible evidence that must exceed any reasonable doubt. In the context of Islamic jurisprudence, any ambiguity in a case leads to the suspension of severe penalties, including execution. Furthermore, technological advancements such as CCTV, DNA testing, and other scientific techniques have enhanced the ability to obtain irrefutable evidence that can accurately pinpoint offenders. This development significantly lowers the likelihood of

wrongfully convicting innocent individuals. Even in jurisdictions outside of Islamic law, the judicious application of legal retribution in certain cases would result in a significant reduction in crime rates. In these scenarios, the apprehension of executing an innocent person is alleviated, as there would be no uncertainty regarding the identity of the individual being executed.

Chapter 2 Al Baqarah, verses 179:

"*And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.*"

This verse emphasizes that only those who engage in deep contemplation can fully appreciate the significant benefits of legal punishment. For example, an individual without understanding may oppose the notion of limb amputation to save their life, fixating solely on the act itself. They overlook the critical outcome of preserving their life, leading to a rejection of the necessary intervention. Conversely, a critically thinking individual acknowledges that while amputation is a serious choice, the alternative—potential death—poses a far greater risk. They consider the broader implications and opt for amputation to secure their survival. This line of reasoning is applicable to the discussed verses. The execution of a murderer may appear harsh, yet if it yields substantial advantages for society, including for the victims' families, it can be deemed a justified measure. A government must prioritize the collective well-being of the community over the life of a convicted murderer, who has relinquished their rights through their actions, or, in rare cases, the life of an innocent person wrongfully convicted. In the event of a wrongful conviction, their ultimate reward lies with Allah, the

Exalted, provided they exercise patience. This reward will surpass any benefits they might have received had they not endured this trial with fortitude.

Chapter 2 Al Baqarah, verses 179:

“*And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”*

Moreover, as suggested in the concluding section of this verse, capital punishment acts as a formidable deterrent for society. Witnessing the execution of murderers may discourage individuals from engaging in violent behavior, as they would be apprehensive about the threat to their own lives, thereby safeguarding their existence and that of others. This concept applies to a range of offenses; for instance, imposing harsher penalties for crimes such as rape could prevent numerous potential offenders. The leniency of legal frameworks plays a crucial role in the ongoing prevalence of crime within communities.

An aspect of legal retribution encompasses the act of pardoning the offender. This act of kindness may lead the wrongdoer to sincerely remorse their unlawful conduct, ultimately facilitating their personal redemption and possibly averting further harm to others they could have impacted had they continued their illicit actions. Additionally, this perspective can encourage

other potential victims and their relatives to offer forgiveness to their assailants, promoting a culture of tranquility and compassion that has the potential to preserve many lives.

Islam makes it clear that a community can significantly lower crime rates when its members adopt two fundamental principles. The first principle involves legal retribution, which requires the establishment of stringent laws that enforce suitable penalties for criminal actions, thus deterring would-be offenders. It is clear that individuals, including minors, understand that the probability of engaging in criminal behaviour decreases when the repercussions are harsh. In contrast, permissive laws tend to elevate the likelihood of criminal conduct among potential offenders.

The second fundamental principle involves nurturing a profound reverence for Allah, the Exalted, which requires an awareness of the consequences of one's actions in both this life and the hereafter. Individuals frequently commit wrongful deeds under the illusion that they can escape earthly repercussions, whether by exploiting legal ambiguities or by evasion. However, a person who truly comprehends that every deed, whether visible or hidden, significant or minor, will yield consequences, is likely to think twice before engaging in misconduct. This belief, when strengthened through the acquisition and application of Islamic knowledge, acts as a powerful deterrent against unethical behavior. Should the members of a community adopt this perspective, it would create a climate of tranquility and justice, resulting in a decline in crime rates akin to those observed during times when Islamic law was diligently enforced. This highlights the essential importance of faith and the imperative to enhance it through knowledge within the community. Chapter 16 An Nahl, verse 90:

“Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

But as indicated by the main verses under discussion, a society which fail to appreciate and act on these two principles: the fear of the consequences of one’s actions and establishing a fair and just law, both of which have been granted to mankind by Allah, the Exalted, will inevitably cause the spread of corruption within society. Chapter 5 Al Ma’idah, verse 45:

“…And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.”

Those who can escape the worldly authorities will commit crimes as they do not possess the fear of Allah, the Exalted. And those who do not implement the just and fair law revealed by Allah, the Exalted, will not deter criminals from committing crimes and spreading corruption with society.

Allah, the Exalted, then mentions how many from the people of the book rejected other Holy Prophets, peace be upon them, such as the Holy Prophet Eesa, peace be upon him, just like they were rejecting the Holy Prophet Muhammad, peace and blessings be upon him. They behaved in this manner even though they were convinced of the truthfulness of all the Holy Prophets,

peace be upon them, as the divine revelation granted to them was consistent with the Torah which had been granted to them previously through the Holy Prophet Musa, peace be upon him. Chapter 5 Al Ma'idah, verse 46:

"And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous."

Even though the scholars from the people of the book recognized the truthfulness of the Bible and the prophethood of the Holy Prophet Eesa, peace be upon him, yet many of them rejected him as what he brought contradicted their desires. Chapter 2 Al Baqarah, verse 87:

"And We did certainly give Moses the Scripture [i.e., the Torah] and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit [i.e., the angel Gabriel]. But is it [not] that every time a messenger came to you, with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed."

Many scholars from the people of the book behaved in the same manner towards the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, despite recognizing their truthfulness. Muslims must

avoid behaving in this manner whereby they pick and choose what Islamic teachings to act upon and which ones to ignore based on their desires. The one who behaves in this manner is only worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

As Islam is a complete code of conduct it must be applied in every situation, even if one fails to observe the wisdoms behind its teachings. As discussed earlier, one must obtain strong faith in order to ensure they behave in this manner. A robust faith is essential for unwavering commitment to obeying Allah, the Exalted, in every circumstance, whether in times of joy or hardship. This profound faith is cultivated through the comprehension and application of the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, fosters peace in this life and the hereafter. Conversely, those who are uninformed about Islamic principles will possess a fragile faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure the truth that relinquishing their desires in favor of adhering to the commands of Allah, the Exalted, is the pathway to achieving true peace in both worlds. Thus, it is imperative for individuals to fortify their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain steadfast in their obedience to Allah, the Exalted, at all times. This involves correctly utilizing the blessings bestowed upon them, as prescribed by Islamic teachings, ultimately leading to a harmonious mental and physical state and the proper prioritization of all aspects of their lives.

Chapter 5 Al Ma’idah, verse 46:

“And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.”

As discussed earlier, divine teachings are a light which is required to illuminate one’s path in this world so that they avoid harmful things and obtain beneficial things which ultimately leads them to peace of mind in both worlds. Whereas, the one who ignores the light of divine revelation will be left wondering aimlessly in darkness. As a result, they will fail to appreciate and avoid harmful things and fail to obtain beneficial things. As a result, they will not obtain peace of mind in this world or in the next. In fact, they will instead journey through this world from one harmful thing to the next until they perish while mentally and physically encompassed in darkness.

As indicated by verse 46, only the righteous, those who fear the consequences of their actions, will take heed of divine guidance. As a result, they will overcome their worldly desires and strive to correctly use the blessings they have been granted, confidently believing peace of mind in both worlds lies only in this method. As a result, their attitude will aid them in achieving a balanced state of mind and body, enabling them to align all areas of their lives correctly while adequately preparing for their accountability on

the Day of Judgement. As a result, this behavior will promote peace in both worlds. Chapter 5 Al Ma'idah, verse 46:

"…and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous."

Allah, the Exalted, then criticizes the Christian scholars, who claimed to follow the teachings of the Bible, yet opposed its teachings in their actions. Chapter 5 Al Ma'idah, verse 47:

"And let the People of the Gospel judge by what Allah has revealed therein…"

Instead of acting on the teachings of the Bible, they edited and intentionally misinterpreted its teachings in order to justify a life whereby they are not held accountable for their actions in both worlds and instead are guaranteed salvation, irrespective of their deeds. Sadly, some muslims have adopted a similar attitude whereby they believe a holy person, such as the Holy Prophet Muhammad, peace and blessings be upon him, will save them on Judgement Day, irrespective of their deeds. This is not possessing hope in the mercy of Allah, the Exalted, it is merely wishful thinking, which has no value in Islam. As indicated by the main verses under discussion, wishful thinking is involves ignoring the commands of Allah, the Exalted, while still hoping for His mercy

and forgiveness in this life and the hereafter. This mindset holds no significance in Islam. Chapter 5 Al Ma'idah, verse 47:

"…And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient."

In contrast, true hope is about actively obeying Allah, the Exalted, by utilizing the blessings bestowed upon them in accordance with Islamic principles and working to improve their conduct to Allah, the Exalted, and people. Only then can one genuinely hope for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is highlighted in a Hadith from Jami At Tirmidhi, number 2459. It is crucial to recognize this difference and to cultivate authentic hope in the mercy and forgiveness of Allah, the Exalted, steering clear of wishful thinking, which offers no support in this life or the next. In addition, even though the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is a fact, the one who mocks it by assuming he will save them, irrespective of their deeds, may be deprived of it on Judgement Day. Perhaps instead, the Holy Prophet Muhammad, peace and blessings be upon him, will testify against them on Judgement Day as they failed to support their verbal declaration of faith with actions. Chapter 25 Al Furqan, verse 30:

"And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned.""

This verse refers to Muslims, as they are the ones who embraced the Holy Quran, while non-Muslims never accepted it, thus they cannot abandon it. It is clear what awaits a Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on Judgement Day. Therefore, it is essential to move beyond wishful thinking and instead cultivate genuine hope in the mercy of Allah, the Exalted. This includes seeking the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, on Judgement Day by sincerely obeying Allah, the Exalted, by correctly using the blessings He has granted as per Islamic teachings.

After confirming the high status of the original divine books granted to the people of the book, Allah, the Exalted, makes it clear that the final divine revelation, the Holy Quran, confirms the unedited teachings of the previous divine scriptures and corrects the edited teachings. Chapter 5 Al Ma'idah, verse 48:

"And We have revealed to you the Book with purpose, confirming that which preceded it of the Scripture and as a criterion over it…"

But the only one who will benefit from the Holy Quran are those who fulfil its purpose. Chapter 5 Al Ma'idah, verse 48:

"…So judge between them by what Allah has revealed and do not follow their desires away from what has come to you of the truth…"

The purpose of the Holy Quran is to guide people to making the right decisions in every situation they face so that they correctly use the blessings they have been granted. This will assist them in attaining a harmonious balance between their mental and physical health and allowing them to correctly place their relationships and duties within their life while preparing for their accountability on the Day of Judgement. In the end, this method will promote tranquility in both this life and the afterlife.

This verse also makes it clear that there are only two paths in life: the path of Islam which ensures one achieves peace of mind in both worlds, or the path of desires which only encourages one to misuse the blessings they have been granted. There is no third path. Therefore, the one who chooses the path of desires will not achieve a balanced mental and physical state and they will misplace everything and everyone within their life while failing to correctly prepare for their accountability on the Day of Judgement. This will lead to stress and difficulties in both this life and the afterlife, regardless of any material comforts one might enjoy. Chapter 5 Al Ma'idah, verse 48:

"…So judge between them by what Allah has revealed and do not follow their desires away from what has come to you of the truth…"

Therefore, to attain peace of mind in both worlds individuals must strive to utilize the blessings bestowed upon them in accordance with Islamic teachings, even when this conflicts with their personal desires. They ought

to emulate a wise patient who, despite the challenges of rigorous treatments and strict dietary restrictions, follows their doctor's advice for their own benefit. Just as this patient can achieve optimal health, those who embrace and practice Islamic principles will similarly achieve peace of mind in both worlds. This is because Allah, the Exalted, alone possesses the ultimate knowledge necessary for achieving a harmonious mental and physical state and for prioritizing all aspects of one's life. Society's grasp of mental and physical health remains limited, despite extensive research, as it cannot address every individual challenge or prevent all forms of stress due to inherent limitations in knowledge, experience and foresight and due to biases. Only Allah, the Exalted, has complete knowledge, which He has imparted to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes clear when comparing those who align their blessings with Islamic teachings to those who do not. While many patients may not fully comprehend the scientific rationale behind their treatments and thus place blind trust in their doctors, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam to witness its beneficial impact on their lives. He does not require blind faith; rather, He desires individuals to acknowledge the truth of these teachings through evident proof, which necessitates an unbiased and open-minded exploration of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the abode of peace of mind, He alone determines who is granted this peace and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, bestows tranquillity only upon those who wisely utilize the blessings He has provided. Chapter 5 Al Ma’idah, verse 48:

“…So judge between them by what Allah has revealed and do not follow their desires away from what has come to you of the truth…”

Even though Allah, the Exalted, granted previous nations different divine scriptures, the fundamental principles were always the same. Each divine scripture was suited for its time period but the Holy Quran has been revealed for the entire mankind until the Day of Judgement as its teachings are suitable for every time and place, as it is designed for the nature of people, which is timeless and unchanging, and it must therefore be acted upon, if one desires to achieve peace of mind in both worlds. Chapter 5 Al Ma’idah, verse 48:

“…To each of you We prescribed a law and a method…”

As life in this world is a test, Allah, the Exalted, does not force guidance on anyone. He instead provides them with right guidance, which is rooted in clear evidences, and then allows people to choose their own path in life and then compensates them according to their actions. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

And chapter 5 Al Ma’idah, verse 48:

“…Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you…”

Therefore, one must strive to pass the test of life, by correctly using the blessings they have been granted as outlined in Islamic teachings so that they achieve peace of mind in both worlds through attaining a balanced mental and physical state, while effectively aligning all facets of life and readying oneself for their accountability on the Day of Judgement. Chapter 5 Al Ma’idah, verse 48:

“…so race to [all that is] good…”

In general, there are no restrictions on the good one can do. Doing good encompasses everyone, regardless of the amount of worldly blessings they possess, as it involves utilizing these blessings appropriately according to Islamic teachings. Allah, the Exalted, knows one's intentions, words, and actions, so individuals must ensure these are aligned to receive rewards and peace of mind in both this life and the hereafter. They should act solely for the sake of Allah, as any other motivation will not earn His reward, as cautioned in a Hadith from Jami At Tirmidhi, number 3154. They should speak positively or remain silent, and ensure their actions reflect the proper use of their blessings as per Islamic guidance. This approach will foster a balanced mental and physical state, allowing them to prioritize their lives correctly while preparing for accountability on the Day of Judgement, ultimately leading to peace of mind in both realms. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

As time is limited in this world, one must take advantage of the time and other blessings they have been granted by using them correctly, as outlined in Islamic teachings. In addition, whether one chooses to do good or chooses to misuse the blessings they have been granted, everyone will be held accountable for their intentions, speech and actions. Chapter 5 Al Ma'idah, verse 48:

"…To Allah is your return all together…"

A muslim should find comfort in the fact their beliefs in Islam will be affirmed on the Day of Judgement and all those ways of life which contradicted Islamic teachings will be falsified, even though many people may advocate and support these other ways of life today. Chapter 5 Al Ma'idah, verse 48:

"…To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ."

A muslim must ensure they are on the correct side of this judgement by strictly adhering to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in this world, as the one whose way of life is falsified on the Day of Judgement will not achieve salvation. This has been indicated in the next verse. Chapter 5 Al Ma'idah, verse 49:

"And judge between them by what Allah has revealed and do not follow their desires and beware of them, lest they tempt you away from some of what Allah has revealed to you…"

As discussed earlier, there are only two paths in life: the path of the Islam which ensures one correctly uses the blessings they have been granted and as a result, achieves peace of mind in both worlds, or the path of desires, whereby one misuses the blessings they have been granted and as a result, obtains stress and trouble in both worlds. In addition, as warned in this verse, when someone takes a different path from their peers, it can trigger feelings of inadequacy in others about their own choices, particularly if those choices prioritize personal desires over following the guidance of Allah, the Exalted. This can result in criticism directed at those who stay true to their faith, often from family members.

Moreover, societal influences like social media, fashion trends, and cultural expectations often put pressure on individuals dedicated to Islamic principles. Promoting Islam is frequently seen as a challenge to their ambitions for wealth and social standing. Sectors that Islam critiques, such as those linked to alcohol and entertainment, work to weaken the acceptance of Islamic values and dissuade Muslims from adhering to their faith. This plays a major role in the extensive spread of anti-Islamic messages on multiple platforms, including social media.

Furthermore, when people try to adhere to Islamic principles, which promote moderation in personal desires for the responsible use of the blessings they have been granted, those who choose a life of excess—acting on their desires without limits—tend to view Islam and its followers negatively. Consequently, they may try to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to lure them into a life of unchecked desire. They often target specific aspects of Islam, like women's dress codes, to undermine its appeal. However, those who are perceptive can easily recognize the shallow nature of their criticisms, which

stem from a dislike of Islam's focus on self-control. For instance, while they may attack the Islamic dress code for women, they do not apply the same level of criticism to other necessary dress codes in various fields such as law enforcement, military, healthcare, education, and business. This selective targeting of the Islamic dress code, contrasted with their silence on other dress codes, underscores the weakness and unfounded nature of their arguments. Ultimately, it is the principles of Islam and the controlled behavior of its adherents that cause them to launch various attacks on Islam in an effort to draw others into their misguided ways. This was the method employed by the children of Israel and their descendants the people of the book against Islam. Chapter 5 Al Ma'idah, verse 49:

"And judge between them by what Allah has revealed and do not follow their desires and beware of them, lest they tempt you away from some of what Allah has revealed to you…"

Allah, the Exalted, then warns against turning away from the code of conduct He has granted people as it will only lead to trouble for them in both worlds. Chapter 5 Al Ma'idah, verse 49:

"…And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins…"

Their behaviour will cause them to misuse the blessings they have been granted. As a result, they will face a disruption in their mental and physical health, it will cause them to misplace everything and everyone within their life and prevent them from preparing adequately for their accountability on the Day of Judgement. This will lead to stress and difficulties in both this life and the afterlife, regardless of any material wealth they enjoy. Some people are so entrenched in their worldly desires, that even after facing these consequences, they still persist on misusing the blessings they have been granted instead of reflecting on the fact that they do not find peace of mind despite all the worldly comforts they possess. Nor do they learn a lesson from other people who behave like them and how as a result they do not obtain peace of mind either. Chapter 5 Al Ma'idah, verse 49:

"…And indeed, many among the people are defiantly disobedient."

This verse highlights the significance of steering clear of a self-centered mindset that focuses solely on one's own life and problems. Such individuals miss out on valuable lessons from history, both general and personal, as well as from the experiences of those around them. Gaining insights from these aspects is crucial for personal growth and for preventing the repetition of past mistakes, ultimately leading to inner peace. For instance, observing the wealthy and famous who squander the blessings they have been granted, resulting in stress, mental health issues, addiction, and suicidal thoughts despite their moments of enjoyment, serves as a warning to others not to misuse the blessings they have been granted. It reinforces the idea that true peace of mind is not found in material possessions. Similarly, witnessing someone who is unwell should inspire gratitude for one's own health and encourage its proper use before it is lost. Thus, Islam consistently urges

Muslims to be observant rather than self-absorbed, fostering awareness of the world beyond their own concerns. Chapter 47 Muhammad, verse 10:

"Have they not traveled through the land and seen how was the end of those before them?..."

Allah, the Exalted, criticizes those who turn away from His guidance and instead seek ways of life which are suited to their worldly desires, as this only reduces the high status humans have been granted and puts them on the level of animals. Chapter 5 Al Ma'idah, verse 50:

"Then is it the judgement of [the time of] ignorance they desire?..."

But an intelligent person recognizes that managing their desires is a minor sacrifice for attaining peace of mind and body, similar to how one regulates their diet for better physical health. In contrast, life can feel like a bleak prison for those who cannot find peace of mind, regardless of how many of their desires they satisfy. This is particularly evident when observing the lives of the wealthy and famous. Chapter 5 Al Ma'idah, verse 50:

"…But who is better than Allah in judgement for a people who are certain [in faith]."

One must therefore strive to achieve strong faith, as it will aid them to understanding that peace of mind lies in following the Islamic code of conduct instead of following other ways of life which are limited in knowledge, foresight, experience and are plagued with biases. All of these things will inevitably prevent one from achieving peace of mind. A strong faith is crucial for a consistent commitment to obeying Allah, the Exalted, in all situations, whether during moments of happiness or difficulty. This deep faith is nurtured through understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in this life and the afterlife. On the other hand, those lacking knowledge of Islamic principles will have weak faith, making them more vulnerable to straying from obedience, especially when their personal desires clash with divine guidance. This lack of knowledge can obscure the reality that surrendering their desires in favor of following the commands of Allah, the Exalted, is the key to attaining genuine peace in both worlds. Therefore, it is essential for individuals to strengthen their faith by seeking Islamic knowledge and applying it practically, ensuring they remain steadfast in their obedience to Allah, the Exalted, at all times. This involves correctly utilizing the blessings granted to them, as outlined by Islamic teachings, ultimately leading to a balanced mental and physical state and the proper prioritization of all areas of their lives.

Chapter 5 Al Ma’idah, verse 50:

“Then is it the judgement of [the time of] ignorance they desire? But who is better than Allah in judgement for a people who are certain [in faith].”

As indicated in the next verse, an aspect of avoiding adopting an ignorant and animalistic lifestyle whereby one misuses the blessings they have been granted is to ensure one adopts the right companionship. Chapter 5 Al Ma’idah, verse 51:

“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them…”

A Hadith from Sunan Abu Dawud, number 4833, suggests that people mirror the behaviors of their companions. This implies that people may unintentionally take on the characteristics, both good and bad, of those they associate with. Therefore, it is crucial for Muslims to surround themselves with individuals who motivate them to obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teaching. Whereas, the one who befriends people whose only aim in life is to fulfill their worldly desires, will inevitably adopt the same attitude, as they will be convinced peace of mind lies in this way of life. The one who adopts their lifestyle will become one of them in both worlds, even if they claim otherwise. This has also been warned in a Hadith found in Sunan Abu Dawud, number 4031. As a result, this person will not be guided to peace of mind as they will inevitably adopt the way of life as their misguided companions. Chapter 5 Al Ma’idah, verse 51:

“…Indeed, Allah guides not the wrongdoing people.”

This will cause them to misuse the blessings they have been granted. As a result they will encounter a disruption in their mental and physical health, and cause them to misplace everything and everyone within their life while failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress and difficulties in both worlds, regardless of any material advantages they might possess.

Chapter 5 Al Ma’idah, verse 51:

“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them…”

This verse does not suggest that Muslims cannot befriend non-Muslims. Instead, it refers specifically to the non-Muslims of the time of the Holy Prophet Muhammad, peace and blessings be upon him. During that period, forming close relationships with non-Muslims who aimed to weaken Islam was especially dangerous, as they frequently collected information on the Muslim community to aid their resistance against Islam.

In general, the Holy Quran clearly states that Allah, the Exalted, does not prohibit forming friendships with non-Muslims. Chapter 60 Al Mumtahanah, verse 8:

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”

The main verse being discussed warns Muslims against befriending those who divert them from the obedience of Allah, the Exalted. This involves using the blessings they have been granted in line with Islamic teachings. This advice applies to both Muslim and non-Muslim companions. A Hadith in Sunan Abu Dawud, number 4833, suggests that Muslims often follow the example of their friends. This indicates that people can unconsciously adopt the characteristics, whether good or bad, of those they spend time with. Therefore, it is crucial for Muslims to choose companions who motivate them to follow the commands of Allah, the Exalted.

Showing kindness to everyone, regardless of their beliefs, is a key trait of a true believer. A genuine believer avoids causing harm, whether verbal or physical, to others and their possessions, irrespective of their faith as highlighted in a Hadith from Sunan An Nasai, number 4998.

It is important to understand the difference between having healthy social relationships and forming deep friendships. A close and deep friendship can significantly influence a person, potentially leading them to compromise their beliefs for the sake of their friend, while positive social interactions do not have this same level of impact. Therefore, Muslims should demonstrate good character and manners towards all, but reserve deep friendships for those who encourage them to sincerely obey Allah, the Exalted. Only a Muslim can fulfil this supportive role for another Muslim. On the other hand, a non-Muslim might unintentionally lead a Muslim away from obeying Allah, even without meaning to, because non-Muslims operate under a different set of values, and their acceptable behaviours may not align with Islamic teachings.

As warned in the next verse, those who possess a hypocritical attitude whereby they verbally claim belief in Islam yet fail to support their verbal declaration of faith with actions, will inevitably adopt the companionship of the misguided believing peace of mind and success lies in behaving like them. Chapter 5 Al Ma'idah, verse 52:

"So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us."…"

They falsely believe they will miss out on achieving peace of mind if they correctly use the blessings they have been granted as outlined in Islamic teachings and are therefore desperate to emulate those whose only aim in life is to fulfil their worldly desires. But they fail to understand that as Allah,

the Exalted, alone controls the affairs of the universe, including their spiritual hearts, the abode of peace of mind, He alone decides who achieves peace of mind and success and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And chapter 5 Al Ma’idah, verse 52:

“…But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful.”

This regret will manifest itself when they inevitably misuse the blessings they have been granted. Consequently, they will experience an unbalanced mental and physical state and their behaviour will cause them to disorganize the things and people within their lives while failing to prepare for their accountability on the Day of Judgement. This will lead to stress and trouble in both worlds, irrespective of any material wealth they may enjoy. Should individuals continue to disregard the commands of Allah, the Exalted, they may unjustly attribute their stress to external factors, including their spouses. By severing ties with these supportive individuals, they are likely to exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts.

One must avoid this outcome by sincerely obeying Allah, the Exalted, as outlined in Islamic teachings. This involves correctly use the blessings they have been granted. This method will ensure they achieve a balanced state of mind and body, enabling them to correctly align every facet of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. One must therefore behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, despite the bitter medicines and strict diet plan they are prescribed. Just like this will lead to their good health, so will the muslim who accepts and acts on Islamic teachings achieve peace of mind in both worlds.

Chapter 5 Al Ma'idah, verse 52:

"So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful."

The hypocrites in the time of the Holy Prophet Muhammad, peace and blessings be upon him, and those who possessed weak faith would adopt a two-faced attitude whereby they attempted to please both the muslims and the non-muslims. Their aim was to ensure their own wellbeing in case Islam was defeated. As a result, they were not sincerely united with the muslims nor were they united with the non-muslims. Chapter 4 An Nisa, verse 143:

“Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray - never will you find for him a way.”

The muslim who adopts this attitude will inevitably be left stranded in between belief and disbelief as they will not fully commit to either side. As a result, they will not reap the benefits of peace of mind as they do not practically follow the Islamic code of conduct, nor do they really enjoy worldly things, even though this enjoyment is temporary and imperfect. As this person is not fully committed to any way of life as they try to please both sides, their life becomes aimless and meaningless. Their attitude will only increase their mental health disorders that will result from misusing the blessings they have been granted, as it will cause them to obtain an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from adequately preparing for their accountability on the Day of Judgement. This will lead to stress and trouble in both worlds, no matter how much material wealth they might possess.

It is important to note that those who adopt a two-faced attitude whereby they try to please everyone, will inevitably be publicly disgraced by Allah, the Exalted. As a result, they will not achieve the pleasure of Allah, the Exalted, and the very people they aimed to please will dislike them. Chapter 5 Al Ma’idah, verse 53:

“And those who believe will say, "Are these the ones who swore by Allah their strongest oaths that indeed they were with you?"…”

As a two-faced attitude leads to insincerity to Allah, the Exalted, this person will not act in order to please Allah, the Exalted, even when they do good deeds. As a result, they will not gain any reward from Him in this world or in the next. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Chapter 5 Al Ma’idah, verse 53:

“…Their deeds have become worthless, and they have become losers.”

When Allah, the Exalted, addresses the believers in the Holy Quran, His call is often linked to actualizing their professed faith. In Islam, simply asserting one's faith without accompanying actions is of minimal importance. It is through deeds that individuals exhibit their faith, which is crucial for obtaining rewards and mercy both in this life and the afterlife. Similar to how a fruit tree is esteemed for the fruit it produces, faith holds value only when it is expressed through virtuous actions. In this case, Allah, the Exalted, then warns muslims to avoid behaving like hypocrites who fail to support their verbal declaration of faith in Islam with actions. Chapter 5 Al Ma’idah, verse 54:

“O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic…”

One must therefore support their verbal declaration of faith with actions otherwise they will lose out on peace of mind and success in both worlds. As indicated by verse 54, the correct behaviour this will ensure they obtain the love and support of Allah, the Exalted, in both worlds. Chapter 5 Al Ma’idah, verse 54:

“O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him…”

This divine love and support will ensure they face every situation they encounter with the mental strength to overcome it so that they achieve peace of mind. Whereas, the one who fails to support their verbal declaration of faith with actions will not obtain this divine support and as a result they will not have the mental strength to overcome all the challenges of life. As a result, they will move from one increasing stressful situation to the next until they perish in this state.

Allah, the Exalted, mentions some of the characteristics one must adopt in order to achieve His love and support. Chapter 5 Al Ma'idah, verse 54:

"O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers…"

This humility will ensure one fulfills the rights of others, especially other muslims. The one who observes themself as superior will inevitably fail to fulfil the rights of Allah, the Exalted, and they will instead wrong others. One must adopt humility by recognizing that every blessing they possess has been created and granted to them by none other than Allah, the Exalted. Therefore, the blessing belongs to Allah, the Exalted, and not to them. Adopting pride over something that belongs to another is absurd, just like the person who boasts about someone else's expensive property. The humble individual firmly believes in the Hadith of the Holy Prophet Muhammad, peace and blessings be upon him, recorded in Sahih Bukhari, number 5673, which states that a person's righteous actions alone will not grant them entry into Paradise. It is solely through the mercy of Allah, the Exalted, that this can happen. This is because every righteous act is only achievable when Allah, the Exalted, bestows upon an individual the knowledge, strength, opportunity, and inspiration to carry it out. Furthermore, the acceptance of such deeds is also reliant on the mercy of Allah, the Exalted. Keeping this in mind helps one avoid arrogance and fosters a sense of humility. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, affirmed in a Hadith found in Jami At Tirmidhi, number 2029, that those who humble themselves before Allah, the Exalted, will be elevated by Him. Thus, humility ultimately leads to honor in both this life and the hereafter. Reflecting on the most humble of creation, the Holy Prophet Muhammad, peace and blessings

be upon him, illustrates this truth. Allah, the Exalted, has explicitly commanded people, through the Holy Prophet Muhammad, peace and blessings be upon him, to embrace this vital trait. Chapter 26 Ash Shu'ara, verse 215:

"And lower your wing [i.e., show kindness] to those who follow you of the believers."

As indicated by verse 54, it is essential to recognize that humility is not a sign of weakness, as Islam encourages individuals to defend themselves when necessary. In essence, Islam teaches Muslims to embody humility without being weak. Chapter 5 Al Ma'idah, verse 54:

"…a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers…"

It is important to note that this does not mean one must adopt a harsh attitude towards non-muslims as this contradicts the definition of a true muslim and believer. According to the Hadith found in Sunan An Nasai, number 4998, an individual cannot be considered a genuine Muslim and believer unless they refrain from causing physical or verbal harm to others and their belongings, regardless of the faith they adhere to. Being stern against disbelievers refers to remaining steadfast on the teachings of Islam when they are invited, intentionally or unintentionally, towards the disobedience of Allah, the

Exalted, by others. Being invited towards the disobedience of Allah, the Exalted, unintentionally often occurs when one adopts a close and strong friendship with non-muslims or those muslims who fail to support their verbal declaration of faith in Islam with actions. As a result, muslims must avoid adopting strong and close relationships with those who do not strive to obey Allah, the Exalted, and instead misuse the blessings they have been granted.

One must instead remain firm on the obedience of Allah, the Exalted, at all times by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 5 Al Ma'idah, verse 54:

"…humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah…"

This will help them achieve a harmonious state of mind and body and allow them to prioritize their lives effectively while preparing for their accountability on the Day of Judgement. Consequently, this behavior will foster tranquility in both worlds.

As warned in verse 54, when an individual chooses a unique path that diverges from their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions lean towards personal aspirations rather than adhering to the teachings of Allah, the Exalted. Consequently, this may lead to criticism aimed at those who remain

steadfast in their faith, frequently from their own family members. Chapter 5 Al Ma'idah, verse 54:

"…humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic…"

Furthermore, societal factors such as social media, fashion trends, and cultural norms often exert pressure on those committed to Islamic values. Advocating for Islam is often perceived as a hindrance to their aspirations for wealth and social status. Industries criticized by Islam, particularly those associated with alcohol and entertainment, actively undermine the acceptance of Islamic principles and discourage Muslims from practicing their faith. This context significantly contributes to the widespread dissemination of anti-Islamic narratives across various platforms, including social media.

When people try to adhere to Islamic principles that promote moderation and correct use of the blessings they have been granted, those who only aim to fulfil their worldly desires develop negative perceptions of Islam and its followers as Islam makes them appear animalistic. Consequently, they may seek to dissuade others from embracing Islam and discourage Muslims from fully practicing their faith, enticing them towards a life of unchecked desires. They often target specific aspects of Islam, like women's dress codes, to undermine its appeal. However, keen observers can easily recognize the superficial nature of their criticisms, which stem from a rejection of Islam's focus on self-discipline. For instance, while they may attack the Islamic dress code for women, they do not apply the same level of scrutiny to dress codes

in professions such as law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, contrasted with their silence on other dress codes, reveals the weakness and unfounded nature of their arguments. In reality, Islam and muslims make them look like animals and as a result they criticize Islam anyway they can.

In these cases, one must remain firm on the obedience of Allah, the Exalted, in the face of criticism, knowing that peace of mind only lies in pleasing Allah, the Exalted, and it does not lie in pleasing people. As people are fickle in nature, pleasing them is impossible. In fact, as people's desires differ greatly from one another, pleasing one person will inevitably upset another. Therefore, the one who tries to please people by disobeying Allah, the Exalted, will be left miserable and bitter as they will not please Allah, the Exalted, nor people. Nor will people protect them from the punishment of Allah, the Exalted, if they choose to disobey Him while pursuing the pleasure of people. In contrast, as Allah, the Exalted, is easy to please and everything He commands benefits a person, the one who aims to please Him, by correctly using the blessings they have been granted as outlined in Islamic teachings will achieve peace of mind and they will be protected by Allah, the Exalted, from the negative effects of people, even if this protection is not obvious to them. Chapter 5 Al Ma'idah, verse 54:

"…That is the favor of Allah; He bestows it upon whom He wills…"

The one who supports their verbal declaration of faith with actions by sincerely obeying Allah, the Exalted, by correctly using the blessings they have been granted will receive this favor, as Allah, the Exalted, is fully aware

of those who behave in this manner and those who do not. Chapter 5 Al Ma'idah, verse 54:

"…And Allah is all-Encompassing and Knowing."

Chapter 5 Al Ma'idah, verse 54:

"O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing."

Allah, the Exalted, does not force right guidance on anyone; instead, He clarifies the right path from the wrong ones, allowing people to find peace in both this life and the next if they choose to. Those who fail to grasp this fundamental truth may become arrogant, mistakenly believing they are doing Allah, the Exalted, a favor by following Islamic teachings. This arrogance can hinder their genuine obedience to Allah, particularly when their personal desires conflict with His commands, leading them astray. In contrast, those who recognize that their faith and obedience ultimately serve their own well-being will cultivate humility before Allah, the Exalted, and remain steadfast in their obedience during both difficulties and times of ease. In challenging

times, they will exhibit patience, and in moments of success, they will express gratitude. Gratitude in intention means acting solely to please Allah, while gratitude in speech can be shown through positive words or silence. Additionally, gratitude in actions involves correctly using the blessings one has been granted as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience entails avoiding complaints in both words and deeds, while consistently obeying Allah, the Exalted, trusting that He always chooses what is best for them, even if it is not immediately clear. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Consequently, an individual who consistently behaves according to proper conduct in all circumstances will receive unwavering support and compassion from Allah, the Exalted, resulting in peace in both this life and the hereafter, as illustrated in a Hadith found in Sahih Muslim, number 7500.

Chapter 5 Al Ma'idah, verse 54:

"…humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic…"

As discussed earlier, when one strives to obey Allah, the Exalted, by correctly using the blessings they have been granted, they will face criticism from others, including their relatives and friends who only want to fulfil their desires in this world. But as long as one remains firm on the obedience of Allah, the Exalted, they will gain His support and the support of others who desire to gain peace in both worlds, through obeying Allah, the Exalted. Chapter 29 Al Ankabut, verse 9:

"And those who believe and do righteous deeds - We will surely admit them among the righteous."

And chapter 5 Al Ma'idah, verse 55:

"Your ally is none but Allah and [therefore] His Messenger and those who have believed…"

The one who has the support of Allah, the Exalted, will undoubtedly overcome all the challenges of life so that they obtain peace of mind in both worlds. But as indicated by verse 55, the condition to achieve this outcome is for one to sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 5 Al Ma'idah, verse 55:

“…those who establish prayer and give zakah, and they bow.”

Establishing the obligatory prayers requires observing all its conditions and etiquettes, including timely execution. The Holy Quran frequently emphasizes the importance of these prayers as a key demonstration of one's faith in Allah, the Exalted. Furthermore, since the obligatory prayers are spaced throughout the day, they serve as a continual reminder of the Day of Judgement and help prepare for it, with each part of the obligatory prayer linked to Judgement Day. Standing upright during prayer symbolizes how one will stand before Allah, the Exalted, on that Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

Bowing serves as a reminder of those who will face criticism on Judgement Day for failing to submit to Allah, the Exalted, in their earthly lives. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This criticism highlights the failure to fully submit to the will of Allah, the Exalted, in every area of life. When individuals prostrate in prayer, it serves as a reminder of the call to prostrate before Allah on Judgement Day. However, those who did not properly submit to Him throughout their earthly lives, which means obeying Him in all facets of life, will find themselves unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Kneeling in prayer serves as a reminder of how one will kneel before Allah, the Exalted, on the Day of Judgement, apprehensive about their final verdict. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

Those who pray with these considerations will perform their prayers properly, which will help them to sincerely obey Allah, the Exalted, during the intervals between the prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

This obedience means utilizing the blessings one has received in ways that are pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

Finally, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith from Jami At Tirmidhi, number 2618, that neglecting obligatory prayers is the difference between faith and disbelief. Those who do not perform these prayers should be concerned about leaving this world without their belief. Faith is like a plant that needs nourishment from acts of obedience to grow and survive. Just as a plant deprived of nourishment, such as sunlight, will wither and die, an individual's faith can also fade and perish without proper nurturing through the obedience of Allah, the Exalted. This is the greatest loss.

Chapter 5 Al Ma'idah, verse 55:

"…those who establish prayer and give zakah…"

The obligatory charity is a small fraction of a person's total income and is only given when a specific amount is reached. One purpose of this donation is to remind Muslims that their wealth is not truly theirs; if it were, they could spend it as they wish. Instead, it is a blessing from Allah, the Exalted, and should be used in ways that please Him. Every blessing is essentially a loan that must be returned to its rightful Owner, Allah, the Exalted. This is fulfilled by using one's blessings in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who fail to recognize this and act as if their wealth is theirs alone, neglecting to give their obligatory charity, will face consequences similar to those who do not repay a worldly loan. For instance, a Hadith in Sahih Bukhari, number 1403, warns that those who do not give their obligatory charity will encounter a large venomous snake that will continuously bite them on Judgement Day. Chapter 3 Alee Imran, verse 180:

"And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…"

In this world, the wealth they neglect to donate as required will turn into a source of their stress and suffering, as they forget that Allah, the Exalted, has a claim over the blessings He has bestowed upon them. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 5 Al Ma'idah, verse 55:

"…those who establish prayer and give zakah and they bow…"

Bowing refers to submitting with one's intentions, speech and actions to the sincere obedience of Allah, the Exalted, at all times. This culminates in correctly using the blessings one has been granted as outlined in Islamic teachings. This will aid individuals in achieving a balanced state of mind and body, organizing the things and people within their lives effectively, and allowing them to prepare adequately for their accountability on the Day of Judgement. This ultimately leads to peace of mind in both worlds. Whereas, the one who treats Islam like a coat which can be put on and taken off according to their desires, is only worshipping their desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Their behaviour will inevitably cause them to misuse the blessings they have been granted. As a result, they will obtain a chaotic state of mind and body and cause them to misalign their priorities and relationships. This disorganization will impede their readiness for accountability on the Day of Judgement. This will therefore lead them to stress, difficulties, and struggles in both worlds, even if they seem to enjoy fleeting worldly pleasures.

Whereas, those who correctly obey Allah, the Exalted, in the face of criticism and difficulties will inevitably achieve peace of mind in both worlds, as Allah, the Exalted, controls the affairs of the universe, including the spiritual hearts of people, the abode of peace of mind, and He therefore, alone decides who obtains peace of mind and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And chapter 5 Al Ma’idah, verse 56:

“And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.”

As one cannot be from the party of Allah, the Exalted, while befriending those who persist on the disobedience of Allah, the Exalted, the next verse reemphasizes the importance of avoiding those who disobey Allah, the Exalted, as they will inevitably intentionally or unintentionally inspire their companions to adopt a similar mentality. This warning has also been given in a Hadith found in Sunan Abu Dawud, number 4833. Chapter 5 Al Ma'idah, verse 57:

"O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies…"

In order to prevent people from accepting Islam and to prevent muslims from acting on Islamic teachings, the non-muslims would harshly criticize and mock Islam. This attitude is still prevalent in these times as the presence of Islam within society jeopardizes many of the industries which require people to unleash their desires, such as the entertainment industry, instead of controlling their desires as taught by Islam. In addition, the muslims who acts on Islamic teachings will inevitably make those who only pursue their worldly desires appear as animals, which harms their social image. As a result, these people will criticize and mock Islam in order to prevent people accepting and acting on it so that they instead join them in their animalistic way of life. In these cases, one must remain obedient to Allah, the Exalted, knowing they cannot escape the consequences of their actions if they choose to ignore Islamic teachings. They must instead support their verbal declaration of faith with actions. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. As this leads to peace of mind in both worlds, through a balanced mental and physical state and through placing everything and everyone correctly within their life, they will be

protected from the negative effects of those who criticize them and Islam. Chapter 5 Al Ma'idah, verse 57:

"…And fear Allah, if you should [truly] be believers."

Chapter 5 Al Ma'idah, verse 57:

"O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies…"

In addition, it is crucial to understand the difference between nurturing healthy social relationships and developing deep friendships. A deep friendship can significantly influence a person, often leading them to compromise on their beliefs out of love for their companion, while positive social interactions do not exert such a strong effect. Therefore, Muslims should exemplify good character and conduct towards everyone, but reserve their closest and deep friendships for those who motivate them to genuinely obey Allah, the Exalted. Only a fellow Muslim can fulfill this supportive role for another Muslim. On the other hand, a non-Muslim might unintentionally lead a Muslim away from obeying Allah, even without malicious intent. This happens because non-Muslims operate under a different code of conduct, and behaviors accepted by them may not align with Islamic teachings. The one who understands this vital difference with show respect to all people and

fulfill their rights according to the teachings of Islam while reserving strong relationships with those who encourage them to fear the consequences of their actions so that they support their verbal declaration of belief in Allah, the Exalted, with actions, by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 5 Al Ma'idah, verse 57:

"…And fear Allah, if you should [truly] be believers."

As discussed earlier, establishing the obligatory prayers is a key principle within Islam as it is a constant reminder of practically preparing for one's accountability on the Day of Judgement. This constant reminder therefore encourages one to correctly use the blessings they have been granted as outlined in Islamic teachings. As a result, those who desire to prevent muslims from acting on Islamic teachings often target the obligatory prayers in an attempt to prevent muslims from remembering their accountability on the Day of Judgement. The one who fails to remember the Day of Judgement will inevitably misuse the blessings they have been granted, thereby falling into the trap of the enemies of Islam. Chapter 5 Al Ma'idah, verse 58:

"And when you call to prayer, they take it in ridicule and amusement…"

Sadly, if these people and the muslims who fail to support their verbal declaration of Islam with actions, understood the benefits of obeying Allah, the Exalted, such as achieving peace of mind in both worlds, through

obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, they would have hastened to His obedience before anyone else. Chapter 5 Al Ma'idah, verse 58:

"…That is because they are a people who do not use reason."

Allah, the Exalted, then criticizes the people of the book whose intense envy of the muslims and their love for worldly desires led them to disbelieving in Islam even though they recognized the Holy Quran as they were familiar with its Author, Allah, the Exalted, and even though they recognized the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they had both been discussed within their divine scriptures. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

"Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…"

And chapter 5 Al Ma’idah, verse 59:

“Say, "O People of the Scripture, do you resent us except [for the fact] that we have believed in Allah and what was revealed to us and what was revealed before and because most of you are defiantly disobedient?"”

Additionally, both the people of the book and the non-Muslims in Mecca recognized that the Holy Prophet Muhammad, peace and blessings be upon him, had not studied previous divine writings, which made it inconceivable for him to have fabricated the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The people of the book were regarded as carriers of sacred knowledge, which afforded them a distinct place in society, even in the eyes of idol worshippers. Nevertheless, this esteemed status encountered considerable resistance with the rise of Islam.

The people of the book felt a sense of jealousy because the Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, instead of his brother, the Holy Prophet Ishaaq, peace be upon him, like they were. Their beliefs were deeply rooted in the importance of lineage, which they thought gave them an edge over others. As a result, they struggled to accept a Holy Prophet, peace and blessings be upon him, from a different lineage, as it threatened their constructed sense of superiority.

Additionally, the learned individuals among the people of the book understood that converting to Islam would require them to use their blessings in line with divine guidance. They were also apprehensive that accepting Islam would result in a decline of the authority, respect, and social standing they had built within their community, which further fueled their rejection of the faith.

As discussed earlier, this same envy and resentment against muslims will continue to be found within society as long as muslims persist on obeying Allah, the Exalted, as Islam teaches the importance of controlling one's desires and therefore disrupts the businesses which rely on people unleashing their worldly desires, such as entertainment, fashion and social media. In the face of this envy and resentment, one must remain steadfast on the obedience of Allah, the Exalted, and never break under its pressure as this will only cause them to behave like animals whose only aim in life is to fulfill their worldly desires. This will cause them to misuse the blessings they have been granted. As a result, they will experience a disruption in their mental and physical well-being, it will cause them to misplace everything and everyone within their life and they will fail to prepare adequately for their

accountability on the Day of Judgement. This will lead to stress and difficulties in both this life and the afterlife, regardless of any material possessions they might possess. Allah, the Exalted, warns of this outcome in the next verse by citing the children of Israel who behaved in the same manner and how as a result, they were punished by Allah, the Exalted. Chapter 5 Al Ma'idah, verse 60:

"Say, "Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of false objects of worship. Those are worse in position and further astray from the sound way.""

This verse warns that those who persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted will be deprived of His mercy. No peace of mind or real success can be achieved when one is deprived of the mercy of Allah, the Exalted. This is quite evident when one observes the rich and famous and how they lead miserable lives, despite possessing and enjoying many worldly things. Chapter 5 Al Ma'idah, verse 60:

"Say, "Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed…""

The one who persists on disobeying Allah, the Exalted, and misguides others, like some of the scholars from the people of the book did, out of fear

of losing their followers and out of desire for worldly things, such as wealth and leadership, will receive the anger of Allah, the Exalted. This divine anger will prevent them from obtaining peace of mind from the things they obtain through His disobedience. In addition, the more people they misguide, the more their sins will increase, even after their death, as long as someone is acting on their bad advice. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 5 Al Ma’idah, verse 60:

“Say, "Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry…””

When one still persists on the disobedience of Allah, the Exalted, then they will inevitably adopt bad characteristics, such as greed, envy and pride and fail to adopt the good characteristics discussed within Islamic teachings, such as patience, gratitude and humility. As a result, they will become more animalistic than human, even if they appear human to others. Their only aim in life will be to fulfill their worldly desires at all costs. This will cause them to further misuse the blessings they have been granted. As a result, they will experience mental and physical instability and misplace everything and everyone within their life while failing to prepare for their accountability on the Day of Judgement. Chapter 5 Al Ma’idah, verse 60:

“Say, "Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs…””

Those who possess common sense recognize that humans are inherently designed to serve something or someone. If one denies their servitude to Allah, the Exalted, they will inevitably become subservient to other things, such as people, social media, fashion, culture, and their employers. Juggling multiple and unfair masters leads only to stress, as it is impossible to satisfy them all due to their unpredictable nature. Just as an employee with several bosses struggles to meet everyone's expectations, those who reject the servitude of Allah, the Exalted, will find themselves burdened by many masters, ultimately losing their peace of mind. Over time, these individuals will experience sadness, loneliness, depression, and even suicidal thoughts, as their attempts to please their worldly masters fail to bring the fulfillment they seek. This fundamental truth is clear to anyone, regardless of their level of education. Chapter 5 Al Ma'idah, verse 60:

"Say, "Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of false objects of worship…""

The one who experiences these stages will lead a life plagued with mental disorders, such as depression, addictions and even suicidal thoughts, even if they experience moments of enjoyment. Chapter 5 Al Ma'idah, verse 60:

"…Those are worse in position and further astray from the sound way."

Allah, the Exalted, warns muslims from experiencing these stages by avoiding following in the footsteps of the hypocrites who would pretend to be muslims in order to reap the benefits of being one, such as the spoils of war, and would use their disguise to spy on the muslims and hinder their progress from within. Chapter 5 Al Ma'idah, verse 61:

"And when they come to you, they say, "We believe." But they have entered with disbelief and they have certainly left with it…"

A Muslim may act in this way when their actions do not align with their spoken declaration of faith. In this life, individuals are recognized as Muslims based on their verbal affirmations. However, in the afterlife, Allah, the Exalted, will assess each person based on their true inner state, which remains unseen by others. Chapter 5 Al Ma'idah, verse 61:

"…And Allah is most knowing of what they were concealing."

Consequently, someone who professes belief in Allah, the Exalted, and acknowledges their accountability in the hereafter, yet fails to support this with corresponding actions, may lack genuine faith in their spiritual heart. As a result, they could be regarded as a non-Muslim on the Day of Judgement,

despite being legally recognized as a Muslim in this world. Furthermore, those who do not translate their verbal faith into actions risk losing their faith before they pass away. It is essential to understand that faith is like a plant that needs to be nurtured through acts of obedience to flourish. Just as a plant deprived of sunlight will wither and die, a person's faith can similarly perish without the sustenance of good deeds, leading to an immense loss.

As warned in the next verse, it is vital not to be misled by the fact that one is considered a muslim in this world solely based on their verbal declaration of faith, as this may encourage them to persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. This reality deluded many from the people of the book who considered themselves believers despite failing to support their verbal declaration of faith in Allah, the Exalted, with actions. Chapter 5 Al Ma'idah, verse 62:

"And you see many of them hastening into sin and aggression and the devouring of [what is] unlawful. How wretched is what they have been doing."

The one who does not truly believe in Allah, the Exalted, and their accountability on the Day of Judgement will inevitably misuse the blessings they have been granted. Consequently, they will experience an unbalanced mental and physical state and cause them to misplace everything and everyone within their life, ultimately leaving them ill-equipped for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they possess material comforts. Chapter 5 Al Ma'idah, verse 62:

“And you see many of them hastening into sin…”

As a result, they will fail to fulfill the rights of Allah, the Exalted, and they will wrong people. Chapter 5 Al Ma’idah, verse 62:

“And you see many of them hastening into sin and aggression…”

On Judgement Day, justice will prevail as wrongdoers will be compelled to give their good deeds to their victims, and if required, they will bear the sins of those they have wronged. This could ultimately lead to their damnation in Hell, a warning echoed in a Hadith found in Sahih Muslim, number 6579.

In addition, as they do not fear accountability, they will not hesitate in earning and utilizing unlawful things for the sake of fulfilling their worldly desires. Chapter 5 Al Ma’idah, verse 62:

“And you see many of them hastening into sin and aggression and the devouring of [what is] unlawful…”

It is crucial to recognize that any wealth or material possessions acquired through unlawful means will ultimately become a burden for the individual. All the good deeds performed with such ill-gotten gains will be dismissed by Allah, the Exalted, leading to an increase in their sins and punishment in both this life and the hereafter, unless they genuinely repent. This is because the outward foundation of Islam is earning and using what is lawful, just as the inner foundation of Islam is based on one's intentions. If the foundation is tainted, everything that stems from it will also be tainted and thus rejected by Allah, the Exalted, regardless of how virtuous those actions may seem. It does not require a scholar to foresee the fate of those who act in this way on the Day of Judgement. Chapter 5 Al Ma'idah, verse 62:

"…How wretched is what they have been doing."

Allah, the Exalted, then warns the senior members of a society, such as the scholars, to fulfill their duty in commanding good and forbidding evil as a great source of misguidance within a society is when this duty is not fulfilled. Chapter 5 Al Ma'idah, verse 63:

"Why do the rabbis and religious scholars not forbid them from saying what is sinful and devouring what is unlawful?..."

Many scholars from the people of the book, just like many muslim scholars today, did not command good and forbid evil as this would antagonize their followers. This would prevent them from obtaining worldly things from them, such as wealth and social status. As a result, they either ignored the sins of their followers or justified them by intentionally misinterpreting divine teachings. Those who behaved in this manner took a share of the sins of their followers as a result of their behaviour. Chapter 5 Al Ma'idah, verse 63:

"…How wretched is what they have been practicing."

The Holy Prophet Muhammad, peace and blessings be upon him, emphasized the necessity of opposing wrongdoing in a Hadith recorded in Sunan Abu Dawud, number 4340. This Hadith makes it clear that every Muslim has a responsibility to stand against all forms of evil to the best of their ability. The most basic form of objection, as stated in this Hadith, is to reject evil in one's heart. This highlights that silently condoning immoral actions is among the gravest of prohibitions. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in another Hadith from Sunan Abu Dawud, number 4345, that those who witness an evil act and speak out against it are akin to those who were absent. Conversely, those who were not present but approved of the wrongdoing are comparable to those who silently witnessed it.

The initial two methods of opposing evil, as outlined in the primary Hadith, involves taking action and speaking out. This obligation falls upon Muslims who possess the capability to do so without facing harm as a result of their actions or words.

It is crucial to understand that opposing wrongdoing with one's actions does not imply engaging in physical conflict. Rather, it means rectifying the wrongful deeds of others, such as restoring the rights of individuals that have been unjustly taken. Those who have the ability to act but choose to remain passive have been cautioned about facing punishment in a Hadith found in Sunan Abu Dawud, number 4338.

Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, has instructed Muslims in a Hadith from Jami At Tirmidhi, number 2191, to speak the truth without fear of others. In fact, those who let the fear of public opinion stop them from denouncing evil are described as self-hating and will face criticism from Allah, the Exalted, on Judgement Day, as confirmed in a Hadith from Sunan Ibn Majah, number 4008. It is essential to clarify that this does not apply to individuals who remain silent out of fear for their safety, which is a valid reason. Instead, it pertains to those who choose silence due to the perceived status of others, despite having no real threat when speaking out against the wrongdoing they witness.

A Hadith from Sunan Abu Dawud, number 4341, suggests that individuals can cease to oppose wrongdoing through their words and deeds when they witness others succumbing to their greed, adhering to misguided beliefs, and prioritizing worldly pleasures over spiritual fulfillment. It is evident that this time has arrived. Chapter 5 Al Ma’idah, verse 105:

“O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided…”

None the less, it is crucial for a Muslim to continue commanding good and forbidding evil, at least in respect to their dependents, as emphasized in a Hadith found in Sunan Abu Dawud, number 2928. Additionally, they should extend this duty to those with whom they feel safe, both physically and verbally, as this reflects a commendable mindset.

It is crucial for a Muslim to oppose wrongdoing in accordance with Islamic teachings rather than personal desires. A Muslim might mistakenly think they are serving Allah, the Exalted, when their actions contradict Islamic principles. This is evident when their objections to evil are misaligned with the teachings of Islam. In fact, what may seem like a good deed can turn into a sin due to this misguided approach.

A Muslim should address evil gently and preferably in private, as guided by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Achieving this requires a solid understanding and application of Islamic knowledge. Failing to embody these qualities can alienate others from genuine repentance and may lead to further sins due to provoking anger. Lastly, it is essential to confront evil at the appropriate moment; offering constructive criticism during someone’s anger is unlikely to yield positive results.

True protection from societal ills and forgiveness on the Day of Judgement comes only to those who rightly command good and prohibit evil. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

If individuals focus solely on their own interests and disregard the behavior of those around them, there is a genuine concern that the detrimental actions of others could ultimately misguide them.

As discussed earlier, many scholars from the people of the book attempted to prevent their ignorant followers and other people from accepting Islam out of fear of losing their following and social status within their society. Allah, the Exalted, then criticizes them when they attempted to do this by claiming the God of the muslims is poor as He encourages muslims to give Him a loan. Chapter 5 Al Ma'idah, verse 64:

"And the Jews say, "The hand of Allah is chained."…"

And chapter 2 Al Baqarah, verse 245:

“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.”

But this was a foolish thing to say about Allah, the Exalted, as He encouraged people to spend on good things for their own sake and worded this encouragement as a loan in order to make this deed appear more pleasing to people. In reality, it was these scholars from the people of the book who were entrenched in greed as they refused to correctly use the blessings they had been granted as outlined in divine teachings. Their behaviour deprived them of obtaining the mercy of Allah, the Exalted, which would have ensured they obtained peace of mind in both worlds. Chapter 5 Al Ma’idah, verse 64:

“…Chained are their hands, and cursed are they for what they say…”

Allah, the Exalted, is the All Generous, who continues to grant countless blessings to people, even when they disbelieve or disobey Him. Chapter 5 Al Ma’idah, verse 64:

“…Rather, both His hands are extended…”

And the one who acts on this divine attribute, according to their created potential by correctly using the blessings they have been granted as outlined in Islamic teachings will be provided more blessings by Allah, the Exalted, the All Generous. This has been advised in a Hadith found in Sahih Muslim, number 2376. Chapter 5 Al Ma'idah, verse 64:

"…Rather, both His hands are extended; He spends however He wills…"

And chapter 2 Al Baqarah, verse 272:

"…And whatever you spend of good - it will be fully repaid to you, and you will not be wronged."

Allah, the Exalted, then warns muslims that just like some scholars from the people of the book tried to misguide others from Islam in order to maintain their social status, leadership and followers within their society, misguided people will continue to behave in a similar manner in the future. Chapter 5 Al Ma'idah, verse 64:

“…And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief…”

As discussed earlier, when an individual chooses a unique path that diverges from their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal aspirations over adhering to the teachings of Allah, the Exalted. Consequently, this may lead to criticism aimed at those who remain steadfast in their faith, frequently from their own family members.

Furthermore, societal factors such as social media, fashion trends, and cultural norms frequently exert pressure on those committed to Islamic values. Advocating for Islam is often perceived as a hindrance to their aspirations for wealth and social status. Industries criticized by Islam, particularly those associated with alcohol and entertainment, actively undermine the acceptance of Islamic principles and discourage Muslims from practicing their faith. This context significantly contributes to the widespread dissemination of anti-Islamic narratives across social media, fashion and culture.

Moreover, when individuals strive to follow Islamic teachings that advocate for moderation in personal desires so that they correctly use the blessings they have been granted, those who opt for a life of excess—indulging their desires without restraint—often harbor negative views towards Islam and its followers, as Islam makes them appear animalistic. As a result, they attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, trying to entice them into a lifestyle of unrestrained

desire. They frequently target specific elements of Islam, such as women's dress codes, to diminish its attractiveness. However, astute observers can easily see through the superficiality of their criticisms, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may criticize the Islamic dress code for women, they do not extend the same scrutiny to other essential dress codes in various professions like law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, juxtaposed with their silence on other dress codes, highlights the fragility and baselessness of their arguments. In reality, Islam and muslims make them look like animals and as a result they criticize Islam anyway they can. This tactic mirrors the approach taken by the people of the book, against Islam.

As warned in the next part of verse 64, when people persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted for the sake of worldly things, such as leadership and wealth, it will inevitably lead to disunity within their society, which in turn leads to friction and infighting. Chapter 5 Al Ma'idah, verse 64:

"…And We have cast among them animosity and hatred until the Day of Resurrection…"

Allah, the Exalted, attributed this outcome to Himself, as nothing occurs within the universe without His permission and will. But as indicated by verse 64, the source of this animosity and hatred amongst the Jews was their own behaviour and attitude, when they intentionally failed to support their verbal declaration of faith in Allah, the Exalted, with actions, as this prevented them

from fulfilling the rights of Allah, the Exalted, and especially, the rights of people within their society. As warned in the last part of verse 64, this always leads to injustice and disunity within society. Chapter 5 Al Ma'idah, verse 64:

"…Every time they kindled the fire of war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters."

Sadly, numerous Muslims have emulated the actions of the people of the book by deliberately misusing the blessings bestowed upon them, such as their Islamic knowledge, in pursuit of worldly gains like wealth and power. This has resulted in division and animosity within the Muslim community. The Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Jami At Tirmidhi, number 2376, that the desire for wealth and status can be more detrimental to one's faith than the devastation caused by two famished wolves attacking a flock of sheep. This is because those who seek material wealth and leadership often compromise their beliefs to attain them. In their relentless pursuit of riches and influence, they will disobey Allah, the Exalted, while acquiring and maintaining these things, particularly in contemporary society. The stronger the desire for such things, the greater the likelihood of disobeying Allah, the Exalted, and causing harm to others. Historical records illustrate the extreme measures individuals have taken to gain power and wealth, including the unjust killing of innocents. Instead, a Muslim should focus on earning a lawful income that satisfies their needs and responsibilities. If they achieve a leadership position, they should execute their duties in a manner that pleases Allah, the Exalted, ensuring it fosters peace for themselves and others in this life and the hereafter. Conversely, historical evidence shows that the improper use of wealth and power inevitably leads to stress, challenges, and obstacles for the individual,

even if these consequences are not immediately apparent to them or those around them. In this life, the misuse of their bestowed blessings will disrupt their mental and physical well-being and cause them to misplace everything and everyone in their lives, ultimately hindering their preparedness for accountability on the Day of Judgement. This behavior will consequently result in stress, difficulties, and hardships in both this life and the afterlife, regardless of any material benefits they may experience. On Judgement Day, true justice will be served. The oppressor will have to account for their actions by transferring their good deeds to their victim, and if needed, they will carry the burden of their victim's sins until justice is achieved. This could lead to the oppressor facing condemnation in Hell on Judgement Day, irrespective of their observance of the rights of Allah, the Exalted. This important warning is highlighted in a Hadith from Sahih Muslim, number 6579.

Chapter 5 Al Ma'idah, verse 64:

"…Every time they kindled the fire of war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters."

It is important to note that Allah, the Exalted, provides divine protection to the muslims when they avoid spreading corruption within society. This is only achieved when they support their verbal declaration of faith in Allah, the Exalted, with actions, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will ensure that the rights of Allah, the Exalted, and people are fulfilled. Chapter 3 Alee Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

If violence against muslims has not been extinguished by Allah, the Exalted, it means they have not fulfilled the condition of true belief. Therefore, muslims must assess their faith by judging whether or not they are supporting their verbal declaration of faith with actions, as the current state of the muslim nation will not change until their change their behaviour. Chapter 13 Ar Ra’d, verse 11:

“…Indeed, Allah will not change the condition of a people until they change what is in themselves…”

This truth has also been indicated in the main verses under discussion where Allah, the Exalted, refers to the people of the book and their lack of obedience to Him thereby warning the muslim nation not to follow in their footsteps. Chapter 5 Al Ma’idah, verses 65-66:

“And if only the People of the Scripture had believed and feared Allah, We would have removed from them their misdeeds and admitted them to Gardens of Pleasure. And if only they upheld [the law of] the Torah, the

Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet…"

The ultimate goal of obtaining worldly provision, irrespective of one's faith, is to achieve peace of mind. In addition, even though every person's provision was allocated to them over fifty thousand years before Allah, the Exalted, created the Heavens and the Earth, which has been confirmed in a Hadith found in Sahih Muslim, number 6748, none the less, those who sincerely obey Allah, the Exalted, will find that their worldly provision becomes a source of peace for them and it satisfies all their needs. Whereas, the one who disobeys Allah, the Exalted, will find their worldly provision becomes a source of stress and misery for them and it will never satisfy their greed. This outcome is inevitable as Allah, the Exalted, controls the affairs of the universe, including the spiritual hearts of people, the abode of peace of mind. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

Allah, the Exalted, has therefore guaranteed peace of mind in both worlds to those who correctly use the blessings they have been granted as outlined in Islamic teachings. This approach fosters a harmonious balance between the mental and physical states and causes them to correctly prioritize the things and people within their lives while preparing adequately for their accountability on the Day of Judgement. Consequently, this behaviour encourages tranquility in both the present life and the hereafter.

As always, Allah, the Exalted, acknowledges throughout the Holy Quran that not all the people of the book persisted on disobeying Him. Chapter 5 Al Ma'idah, verse 66:

"…Among them are a moderate community, but many of them - evil is that which they do."

This highlights the significance of refraining from making assumptions about an entire group based on the behavior of some individuals, as such judgements can result in harmful discrimination, including racism.

One must avoid following in the footsteps of the people book who intentionally disobeyed Allah, the Exalted, and instead follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, who was undeterred by the opposition he faced and continued to sincerely obey Allah, the Exalted, an aspect of which was to convey the teachings of Islam to the world. Chapter 5 Al Ma'idah, verse 67:

"O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message…"

Obeying Allah, the Exalted, by correctly using the blessings one has been granted will ensure they continue the mission of the Holy Prophet Muhammad, peace and blessings be upon him, of conveying the true teachings of Islam to the world. In addition, correctly representing Islam also involves adopting positive characteristics discussed within Islamic teachings, such as patience, fairness and generosity and avoiding the negative characteristics discussed therein, such as pride, envy and impatience. Correctly representing Islam is a duty on every muslim. Just like an ambassador will be punished for misrepresenting their king, so will the muslim who mispresents Islam to the outside world. As long as one correctly represents Islam, Allah, the Exalted, will protect them from the negative effects of society, such as providing them with peace of mind. Chapter 5 Al Ma'idah, verse 67:

"…And Allah will protect you from the people…"

It is important to understand that this form of protection may not always match the personal wishes and desires of people. Instead, it is guided by the infinite knowledge and wisdom of Allah, the Exalted. As a result, this success unfolds at the perfect moment for each person and in the way that serves them best, even if this is not clear right away. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

It is essential to consistently uphold obedience to Allah, the Exalted, understanding that this commitment will lead to tranquillity and success in both this life and the hereafter, regardless of whether this is obvious to them or not. This obedience requires the proper use of the blessings bestowed upon them, as guided by the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

But if one chooses to abandon the obedience of Allah, the Exalted, and not support their verbal declaration of faith in Him with actions, then they will not be guided to peace of mind in both worlds. Instead, they will inevitably misuse the blessings they have been granted. Consequently, they will experience an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to correctly prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they have material comforts. Chapter 5 Al Ma'idah, verse 67:

"…Indeed, Allah does not guide the disbelieving people."

As warned by this verse, the one who fails to support their verbal declaration of faith in Allah, the Exalted, is in great danger of losing their faith. It is crucial to understand that faith is akin to a plant that needs attention and nurturing through acts of obedience to flourish. Similar to how a plant will fade and die without vital resources like sunlight, a person's faith can also weaken and die if not supported by obedient actions. This reality has been echoed in the next verse where Allah, the Exalted, warns the people of the book, and by extension the muslim community, that their verbal declaration of faith has little value until they act on divine teachings. Chapter 5 Al Ma'idah, verse 68:

"Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord."…"

As discussed earlier, as acting on divine teachings often contradicts the desires of people, they will ignore its teachings and even encourage others to do the same, as they cannot fulfil their worldly desires, such as obtaining leadership and wealth, until others follow their way of life instead of the Islamic code of conduct. Sectors that Islam critiques, such as those linked to alcohol and entertainment, work to weaken the acceptance of Islamic values and dissuade Muslims from adhering to their faith. This is a major reason for the extensive spread of anti-Islamic propaganda found in social media, fashion and culture. Chapter 5 Al Ma'idah, verse 68:

"…And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief…"

When someone opts for a different path than their peers, it can trigger feelings of uncertainty in others about their own choices, particularly if those choices align more with personal goals than with the guidance of Allah, the Exalted. This situation may result in criticism directed at those who hold firm to their beliefs, often coming from their own family.

Furthermore, when people try to adhere to Islamic principles that promote moderation in personal desires, those who only pursue their worldly desires often view Islam and its followers negatively as it makes them appear animalistic. Consequently, they often seek to dissuade others from embracing Islam and discourage Muslims from practicing their faith, enticing them towards a life of indulgence. They often target specific aspects of Islam, like women's dress codes, to undermine its appeal. However, perceptive individuals can easily recognize the superficial nature of these criticisms, which stem from a rejection of Islam's focus on self-discipline. For instance, while they may attack the Islamic dress code for women, they do not apply the same level of scrutiny to dress codes in professions such as law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, contrasted with their silence on other dress codes, reveals the weakness and unfounded nature of their arguments. In reality, Islam and muslims make them look like animals and as a result they criticize Islam anyway they can. This strategy was similarly employed by the children of Israel and their descendants, the people of the book, against Islam.

As each person has to decide their own path in life, a muslim who behaves in the correct manner and encourages others to do the same, should not grieve over those who insist on disobeying Allah, the Exalted, as Islam does not force right guidance on people, as this would defy the test of life in this world. Chapter 5 Al Ma'idah, verse 68:

"…So do not grieve over the disbelieving people."

Instead, a muslim must focus their efforts in sincerely obeying Allah, the Exalted, and encouraging others to do the same, in the face of criticism and challenges. This obedience involves correctly using the blessings He has granted them. This will ensure they obtain peace of mind through striking a harmonious balance between their mental and physical states, along with carefully structuring of their life and relationships while preparing for their accountability on the Day of Judgement. This will therefore lead them to peace in both this life and the afterlife. Chapter 5 Al Ma'idah, verse 69:

"Indeed, those who have believed and those who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve."

Genuine faith in Allah, the Exalted, means aligning one's actions with their spoken belief. A true believer acknowledges Allah, the Exalted, as their Lord and embraces their role as a servant. Such a servant does not seek personal gratification or expect others to cater to their needs. Instead, they prioritize pleasing and obeying their Master above all else, including following trends, desires, or societal influences. Their sole aim is to satisfy their Master. Furthermore, a servant recognizes that everything they own, including their life, is a gift from their Creator, Allah, the Exalted. Consequently, they are eager to utilize their blessings in ways that please Allah, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A true servant realizes that true peace of mind cannot be achieved while disobeying Allah, who governs all, including the hearts of people, the abode of peace of mind. Therefore, they diligently strive to obey Him by using their blessings correctly as taught in Islamic teachings which is the only path to peace in both this life and the hereafter. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

The more someone behaves in this way, the deeper their faith in Allah becomes. Furthermore, a believer in Allah, the Exalted, is assured of accountability for their actions on the Day of Judgement. This realization motivates them to embody their faith by preparing for it practically, which means utilizing their blessings in ways that are pleasing to Allah, in line with Islamic principles. Chapter 5 Al Ma’idah, verse 69:

"…those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve."

Therefore, the one who verbally claims belief in Allah, the Exalted, and the Day of Judgement but fails to practically obey Allah, the Exalted, thereby failing to practically prepare for the Day of Judgement, must reassess their faith, as their lack of good actions are a proof of their lack of belief in Allah, the Exalted, and the Last Day.

Belief in Allah, the Exalted, and the Day of Judgement can be deepened by studying and applying the teachings of the Holy Quran, as well as recognizing the signs in the universe highlighted by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For instance, observing the numerous harmonious systems in the universe, like the ideal distance of the Sun from the Earth, the water cycle, and the ocean's density that supports both navigation and marine life, reveals the work of a Creator. Such intricate systems cannot arise from mere chance. Furthermore, the existence of multiple Gods would result in disorder, as each would have conflicting desires for the universe. This is evidently not the case, which points to the existence of one God, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

In addition, Allah, the Exalted, uses rain to revive barren land and brings dead seeds to life, just as He will resurrect humans buried in the Earth. The changing seasons illustrate this resurrection; trees lose their leaves in winter, appearing dead, but they flourish again in spring. Similarly, sleep resembles death, as the senses are inactive, yet Allah returns the soul to the sleeper, granting them life once more. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

The universe shows many signs of the approaching Judgement Day. Observing the harmonious systems of the Heavens and the Earth reveals one significant imbalance: human actions. Good deeds often go unrewarded in this life, while wrongdoers may escape full punishment, even from worldly authorities. It stands to reason that the Creator, Allah, who has established balance in the universe, will eventually rectify the imbalance of human actions. For this to happen, human actions must cease, marking the Day of Judgement when all deeds will be evaluated and balanced for eternity.

These examples clearly show the potential for human resurrection and its necessity on the Day of Judgment.

Chapter 5 Al Ma'idah, verse 69:

"…those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve."

It is important to note that this does not mean a person will not face difficulties in this world as that would defy the purpose of life in this world. Instead, this verse means that the one who sincerely obeys Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, will be granted the mental strength to overcome the challenges and tests of life so that they obtain peace of mind in both worlds.

Allah, the Exalted, then warns muslims to avoid following in the footsteps of the children of Israel who verbally claimed belief in Allah, the Exalted, and the Judgement Day but intentionally chose when to obey Allah, the Exalted, and when to disobey Him based on their worldly desires. Chapter 5 Al Ma'idah, verse 70:

"We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed."

Muslims must avoid behaving in the same manner by treating Islam like a coat which can be put on or taken off according to one's desires. The one who behaves in this manner is only worshipping their desires even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Islam is a complete code of conduct which must be acted upon in every situation one faces by correctly using the blessings they have been granted as outlined in Islamic teachings. One must not assume verbally declaring belief in Allah, the Exalted, is enough to obtain peace of mind in both worlds, otherwise, they will persist on the disobedience of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 71:

"And they thought there would be no [resulting] punishment, so they became blind and deaf…"

This attitude is a major reason why muslims who fulfil the basic obligatory duties still do not achieve peace of mind, as they persist on misusing the blessings they have been granted. As a result, they experience disorder in their mental and physical states and misplace everything and everyone

within their life while failing to prepare for their accountability on the Day of Judgement. This will lead them to stress, trouble and difficulties in both worlds, regardless of any material comfort they may enjoy.

But as always, the door of repentance is always open, as long as one is alive. Chapter 5 Al Ma'idah, verse 71:

"…Then Allah turned to them in forgiveness…"

True remorse involves experiencing regret, seeking forgiveness from Allah, the Exalted, and from those who have been wronged, as long as it does not lead to further complications. It is crucial to genuinely pledge not to repeat the same or similar errors and to make amends for any wrongs committed against Allah, the Exalted, and others. One should continue to faithfully obey Allah, the Exalted, by properly using the blessings He has granted, in line with Islamic teachings. One must avoid persisting on the disobedience of Allah, the Exalted, while believing they have repented from their sins, as this will only cause them to persist on His disobedience and adopt wishful thinking in respect to the mercy and forgiveness of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 71:

"…then [again] many of them became blind and deaf…"

Wishful thinking refers to disregarding the obedience of Allah, the Exalted, while still expecting His mercy and forgiveness in this life and the afterlife. This attitude is meaningless in Islam. In contrast, genuine hope involves actively obeying Allah, the Exalted, by using the blessings He has granted in line with Islamic teachings and striving to improve one's behaviour towards Allah, the Exalted, and people. Only in this way can one truly aspire for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is emphasized in a Hadith from Jami At Tirmidhi, number 2459. It is crucial to understand this difference and pursue authentic hope in the mercy and forgiveness of Allah, the Exalted, avoiding wishful thinking, which provides no advantage in this life or the next. A person may fool themself into believing they possess real hope in the mercy and forgiveness of Allah, the Exalted, but they cannot deceive Allah, the Exalted. Therefore, they will be held accountable for every intention, speech and action in both worlds. Chapter 5 Al Ma'idah, verse 71:

"…And Allah is Seeing of what they do."

Chapter 5 – Al Ma’idah, Verses 72-86

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ وَقَالَ
ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ
حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ٧٢

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ
وَٰحِدٌ وَإِن لَّمْ يَنتَهُوا۟ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ
عَذَابٌ أَلِيمٌ ٧٣

أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٧٤

مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ
صِدِّيقَةٌ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ
ٱلْءَايَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ٧٥

قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَٱللَّهُ
هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٧٦

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓا۟
أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ
ٱلسَّبِيلِ ٧٧

لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ
مَرْيَمَ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ٧٨

كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا۟
يَفْعَلُونَ ٧٩

تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ لَبِئْسَ مَا قَدَّمَتْ
لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ ٨٠

وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ
أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ ٨١

۞ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُواْ ٱلۡيَهُودَ وَٱلَّذِينَ أَشۡرَكُواْۖ
وَلَتَجِدَنَّ أَقۡرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُواْ ٱلَّذِينَ قَالُوٓاْ إِنَّا
نَصَٰرَىٰۚ ذَٰلِكَ بِأَنَّ مِنۡهُمۡ قِسِّيسِينَ وَرُهۡبَانٗا وَأَنَّهُمۡ لَا
يَسۡتَكۡبِرُونَ ٨٢

وَإِذَا سَمِعُواْ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعۡيُنَهُمۡ تَفِيضُ مِنَ ٱلدَّمۡعِ مِمَّا عَرَفُواْ
مِنَ ٱلۡحَقِّۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكۡتُبۡنَا مَعَ ٱلشَّٰهِدِينَ ٨٣

وَمَا لَنَا لَا نُؤۡمِنُ بِٱللَّهِ وَمَا جَآءَنَا مِنَ ٱلۡحَقِّ وَنَطۡمَعُ أَن يُدۡخِلَنَا رَبُّنَا مَعَ ٱلۡقَوۡمِ
ٱلصَّٰلِحِينَ ٨٤

فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُواْ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَذَٰلِكَ
جَزَآءُ ٱلۡمُحۡسِنِينَ ٨٥

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَحِيمِ ٨٦

“They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah - Allah

has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.

So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful.

The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.

Say, "Do you worship besides Allah that which holds for you no [power of] harm or benefit while it is Allah who is the Hearing, the Knowing?"

Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."

Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.

They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.

You see many of them [people of the book] becoming allies of those who disbelieved [the polytheists]. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally.

And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.

You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant.

And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses."

And why should we not believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people."

So Allah rewarded them for what they said with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.

But those who disbelieved and denied Our signs - they are the companions of Hellfire."

After discussing the people of the book in the previous verses, Allah, the Exalted, then discusses a specific branch of the people of the book, the Christians and their strange and unfounded beliefs. Chapter 5 Al Ma'idah, verse 72:

"They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary"…"

As the Holy Prophet Eesa was part of the chain of Holy Prophets, peace be upon them, his mission was the same as every other Holy Prophet, peace be upon them. Chapter 5 Al Ma'idah, verse 72:

"They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord."…"

In fact, the Holy Prophet Eesa, peace be upon him, advocated his own servanthood to Allah, the Exalted, before proclaiming his Prophethood. Chapter 19 Maryam, verses 29-30:

“So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" [Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.””

If the Christians truly believed in the Holy Prophet Eesa, peace be upon him, they would have followed in his footsteps by sincerely worshipping Allah, the Exalted. This involves correctly using the blessings one has been granted as outlined in divine teachings. This would have caused them to achieve peace of mind through adopting a balanced mental and physical state and caused them to correctly place everything and everyone within their life while preparing adequately for their accountability on the Day of Judgement. But as the Christians only wanted to pursue their worldly desires they fabricated a religion whereby they were guaranteed salvation in both worlds, even if they persisted on the disobedience of Allah, the Exalted. As a result, they misuse the blessings they have been granted. Consequently, they will always experience an imbalance in their mental and physical well-being and they will misplace everything and everyone within their life while failing to prepare adequately for their accountability on the Day of Judgement. As warned in verse 72, this will only ever lead to misery, trouble and stress in both worlds. Chapter 5 Al Ma’idah, verse 72:

“…Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.”

The last part of this verse eliminates the wishful thinking the Christians have adopted. They believe that as long as they believe in Christianity, the Holy

Prophet Eesa, peace be upon him, will save them on Judgement Day, even if they persisted on the disobedience of Allah, the Exalted. In reality, they adopted wishful thinking and not hope in the mercy of Allah, the Exalted. Wishful thinking is the act of ignoring the obedience of Allah, the Exalted, while anticipating His mercy and forgiveness in this life and the hereafter, which holds no significance in Islam. In contrast, genuine hope is rooted in obeying Allah, the Exalted, by utilizing the blessings bestowed upon them in accordance with Islamic principles and improving their conduct towards Allah, the Exalted, and peopl, followed by a sincere expectation of the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is highlighted in a Hadith found in Jami At Tirmidhi, number 2459. It is crucial to recognize this difference and to cultivate true hope in the mercy and forgiveness of Allah, the Exalted, steering clear of wishful thinking, as it offers no benefit in this life or the next. Chapter 5 Al Ma'idah, verse 72:

"…And there are not for the wrongdoers any helpers."

Sadly, many muslims have adopted a similar attitude in respect to the Holy Prophet Muhammad, peace and blessings be upon him, and as a result, they persist on the disobedience of Allah, the Exalted, while assuming he will save them on Judgement Day. Even though the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is a fact and is discussed in many Islamic teachings, such as the Hadith found in Sunan Ibn Majah, number 4308, none the less some muslims will still go to Hell. As a moment in Hell is unbearable, one must avoid this attitude. In addition, adopting wishful thinking is only mocking the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. As a result of their attitude they may well be deprived of his intercession. In fact, he may even testify against them on the Day of Judgement, just like the Holy Prophet Eesa,

peace be upon him, will testify against the Christians. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to the Muslims as they are the only group that accepted the Holy Quran, while non-Muslims have never accepted it and therefore cannot abandon it. It is clear what the outcome will be for the Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, speaks against on Judgement Day.

Therefore, it is essential to steer clear of wishful thinking and embrace genuine hope in the mercy of Allah, the Exalted, by faithfully obeying Allah, the Exalted, by properly utilizing the blessings He has provided as per Islamic teachings.

Chapter 5 Al Ma’idah, verse 72:

“…Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.”

On the Day of Judgement, Allah, the Exalted, will not forgive disbelief, as it would contradict the fundamental purpose of life on Earth. Chapter 67 Al Mulk, verse 2:

"[He] who created death and life to test you [as to] which of you is better in deed…"

If every student received a passing grade regardless of their performance, the exam would lose its purpose. The main goal of an exam is to differentiate between those who deserve to pass and those who do not. Similarly, if Allah, the Exalted, allowed disbelievers to enter Paradise with believers, it would create an unjust equality between the two, contradicting the very essence of justice and fairness. Chapter 45 Al Jathiyah, verse 21:

"Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge."

While Allah, the Exalted, is infinitely Merciful, His compassion does not compromise His justice and fairness, as that would result in unacceptable conduct, which He is completely free of. A judge in this world would be harshly criticized and dismissed if they were to forgive every offender without enforcing any consequences. Thus, it is illogical to anticipate such actions from Allah, the Exalted, who is the supreme Judge.

Success in life typically requires significant effort and determination, much like the path to becoming a doctor. Since entering Paradise is a much greater accomplishment than any success on Earth, it also requires a certain level of struggle. The essential condition for entering Paradise is faith, even if one has sinned while maintaining that faith.

Moreover, disbelief is a clear act of defiance against one's Creator and Sustainer, and it signifies a rejection of the very purpose for which one was made. Chapter 51 Adh Dhariyat, verse 56:

"And I did not create the jinn and mankind except to worship [obey] Me."

Those who deny their Creator, Allah, the Exalted, will face His rejection on the Day of Judgement. Likewise, those who do not live up to their intended purpose are also deserving of being discarded on that Day, much like a device that does not perform its intended role and is considered a failure and hence discarded.

A non-Muslim faces eternal punishment in Hell because their temporary life on Earth is overshadowed by their disbelief in Allah, the Exalted, which contradicts His eternal Oneness. Therefore, the consequence of this disbelief is also everlasting in the afterlife.

Moreover, a person should not be fooled into thinking that as the forgiveness of Allah, the Exalted, is unlimited, He should also forgive polytheism. True forgiveness for all sins is granted only to those who recognize the Oneness of Allah, the Exalted. Denying His Oneness means rejecting the idea of His limitless mercy, as it implies that forgiveness can come from sources other than Allah, the Exalted. Therefore, one must either accept the Oneness of Allah, the Exalted, and the boundless nature of His forgiveness, or they will not recognize His Oneness and, as a result, the infinite extent of His mercy. If they do not believe in His limitless forgiveness, it will not be available to them, and they will remain in their polytheism unless they sincerely repent.

Furthermore, a person who chooses disbelief can influence others to do the same, as their decision might be seen as a type of freedom, even though it is fundamentally deceptive. True freedom, however, brings inner peace, and those who persist in defying Allah, the Exalted, by misusing the blessings they have been granted will not find such peace. Instead, they will suffer from mental and physical imbalanced and they will misplace everything and everyone within their life. This path will bring stress, difficulties, and suffering in both this life and the next, regardless of any material comforts they may enjoy. Yet, because this behavior can be framed as freedom, it may draw many followers. Thus, an individual who rejects belief in Allah, the Exalted, can potentially lead many others to make the same choice, ultimately facing the repercussions of their actions in the afterlife. Chapter 4 An Nisa, verse 48:

"…And he who associates others with Allah has certainly fabricated a tremendous sin."

Ultimately, since everything in existence is under the ownership and authority of Allah, the Exalted, it is essential for individuals to adhere to His

commandments. Just as one may face penalties for breaking the laws of a country, ignoring the divine regulations set by the Creator will lead to trouble in this life and the afterlife. While a person can choose to leave a disagreeable country, they cannot escape the dominion of Allah, the Exalted. Although individuals may attempt to change societal standards, they cannot modify the divine laws established by Allah, the Exalted. Just as a homeowner dictates the rules for their property, the universe is governed by Allah, the Exalted, who alone defines its laws without needing human approval. Therefore, following these divine regulations is vital for personal benefit. Those who grasp this truth will obey the commands of Allah, the Exalted, and aim to utilize the blessings they have been granted in ways that please Him, as instructed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to understand the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing their role in enhancing personal and societal well-being, or they can succumb to their desires and ignore Islamic teachings. However, those who disregard Islamic principles must be prepared to face the consequences of their actions in this life and the next, as no amount of objections or complaints will shield them from the outcomes. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Allah, the Exalted, then criticizes another Christian doctrine which advocates the trinity. Chapter 5 Al Ma’idah, verse 73:

“They have certainly disbelieved who say, " Allah is the third of three."…”

Allah, the Exalted, emphatically declared both doctrines within Christianity disbelievers: the one which advocates that the Holy Prophet Eesa, peace be upon him, is Allah, the Exalted, and the doctrine of the trinity. Their disbelieve was emphatically stated as they still observe themselves as believers in Allah, the Exalted, even though they disbelieved when they associated partners with Him. The Jews adopted a similar attitude whereby they considered themselves believers even though they disbelieved when they rejected many Holy Prophets, peace be upon him, especially, the Holy Prophet Muhammad, peace and blessings be upon him. A muslim must avoid following in their footsteps whereby they fail to support their verbal declaration of faith in Allah, the Exalted, with actions while assuming they are believers and will therefore leave this world with their faith. Allah, the Exalted, has made it clear that peace of mind and success in both worlds only lies in supporting one’s verbal declaration of faith with actions. This obedience involves correctly using the blessings they have been granted as outlined in Islamic teachings. If a muslim fails to do this, whatever way of life they adopt will not be accepted from them and they will be losers in both worlds. As indicated by the following verse, Islam is a practical way of life, not only a verbal declaration of faith in Allah, the Exalted. Chapter 3 Alee Imran, verse 85:

“And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

Chapter 5 Al Ma'idah, verse 73:

"They have certainly disbelieved who say, " Allah is the third of three." And there is no god except one God…"

Islam instructs humanity to solely obey their Creator and Sustainer, Allah, the Exalted, in all circumstances. Ultimately, what a person chooses to obey is what they worship, regardless of their professed beliefs in a higher power. Humans are inherently designed to serve and worship something, be it other individuals, social media, trends, cultural norms, or their own aspirations. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

A person's worship is determined by whom they choose to obey. Thus, Muslims are required to back their verbal declaration of faith with actions by genuinely obeying Allah, the Exalted, in all circumstances above everything else. This means utilizing the blessings they have received in ways that are pleasing to Allah, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

Those who deny the Oneness of Allah, the Exalted, and choose to worship other entities will miss out on the mercy required for true peace and success in this life and the hereafter, regardless of their worldly possessions or fleeting pleasures, as no one can evade the dominion of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 3 Alee Imran, verse 2:

“*Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining…”*

One must observe the formation of the Heavens and the Earth, along with their intricately balanced systems, in order to appreciate that there is a singular Creator who maintains the universe. For example, the ideal distance of the Sun from the Earth exemplifies this, as any slight change would render the planet uninhabitable. Additionally, the Earth's design fosters a balanced and pure atmosphere, enabling life to flourish. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The balanced timing of days and nights throughout the year allows people to make the most of them. Longer days could lead to exhaustion, while longer nights might limit opportunities for work and learning. Shorter nights could prevent adequate rest, impacting health. Additionally, changes in day and night lengths would disrupt crop growth, negatively affecting food supply for both people and animals. The harmonious operation of these cycles reflects the Oneness of Allah, as multiple deities would create discord in the universe. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

The water cycle's perfect balance clearly points to a Creator. Water evaporates from the sea, rises, and condenses into acidic rain that falls on mountains. These mountains neutralize the acidity, making the water safe for humans and animals. Any disruption to this delicate system could spell disaster for all life on Earth. The ocean's salt content prevents the decay of marine life from polluting the waters. If the ocean were to become contaminated, it would threaten both sea life and terrestrial ecosystems. The oceans are designed to support thriving marine life while allowing heavy ships to navigate their surface. A slight change in water composition could disrupt this balance, making it impossible for both sea life and ships to coexist. Even today, maritime transport remains the most prevalent method for global goods movement. Thus, this perfect equilibrium is crucial for sustaining life on the planet.

Evolution involves mutation, which is inherently flawed. However, when examining the vast array of species, it becomes clear that they are intricately adapted to their environments, allowing them to flourish. Take the camel, for instance; it is uniquely equipped to endure extreme heat and can survive long stretches without water, making it ideally suited for desert conditions. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat is engineered to effectively separate impurities from the milk it produces as any contamination would render the milk undrinkable. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Every species is assigned a specific lifespan to prevent any one species from dominating others. For instance, flies live only 3-4 weeks and can lay up to 500 eggs. If they lived longer, their population would explode and overpower other species. In contrast, long-lived creatures tend to produce fewer offspring, which helps keep their numbers in check. This balance seems too precise to be mere coincidence, and evolution alone cannot account for it. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

Winds play a crucial role in wind pollination, enabling the reproduction of crops, plants, and trees. Historically, winds were vital for maritime travel, which remains a primary method for global goods transportation. They are necessary for moving rainclouds to designated areas, providing essential water for life. The Earth's wind system is finely tuned; an absence of winds can cause disorder, while excessive winds can also disrupt balance. Likewise, rainfall is carefully regulated; insufficient rain results in droughts and famine, whereas excessive rain can cause severe flooding. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

This impeccably balanced system cannot be coincidental and unmistakably reveals the influence of a single Creator, Allah, the Exalted. Anyone who contemplates these flawlessly balanced systems cannot reasonably refute the existence of a singular Creator who governs all things.

When someone possesses an item, it is natural for them to use it as they wish. Since Allah, the Exalted, created and owns everything in the universe, including humanity, He is the sole authority on what happens in it. Thus, it is just for individuals to follow the guidance of Allah, the Exalted, as He is the ultimate owner of all, including themselves. Likewise, when someone lends their belongings, it is only right for the borrower to use them according to the owner's preferences. Allah, the Exalted, has given every blessing as a temporary loan, not a gift. Just like any loan, it must be repaid, and the repayment involves using these blessings in ways that please Allah, the

Exalted. In contrast, the blessings of Paradise are gifts, allowing people to enjoy them freely as they wish. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One should not mistake earthly blessings, which are a loan, for the eternal gifts of Paradise.

In summary, worship involves humbly submitting to and obeying another. The object of worship must hold the utmost honor and power, being flawless and perfect. Anything that relies on another for existence lacks inherent power and perfection, as its attributes are granted by an external source. Thus, entities that cannot exist independently, like idols or humans, such as the Holy Prophet Eesa, peace be upon him, are not deserving of worship. The only Being worthy of worship is the eternal, self-sustaining One, who inherently possesses power and perfection—Allah, the Exalted.

Allah, the Exalted, then warns the Christians to desist from their misguided beliefs and instead accept the truth which has been supported by clear evidences within Islamic teachings, some of which have been discussed earlier. Chapter 5 Al Ma'idah, verse 73:

“They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.”

An aspect of this punishment in this world is when one’s false beliefs encourages them to misuse the blessings they have been granted. As a result, they will face a disruption in their mental and physical health, they will misplace everything and everyone within their life and fail to correctly prepare for their accountability on the Day of Judgement. This will lead to stress and difficulties in both this life and the afterlife, regardless of any material comforts they possess.

Chapter 5 Al Ma’idah, verse 73:

“They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.”

Perhaps punishment has been warned for only those who disbelieved from the Christians, as some of them secretly believed in the Oneness of Allah, the Exalted, but were fearful of publicizing their belief. History clearly shows

that the Christians that adopted the correct belief in respect to the Holy Prophet Eesa, peace be upon him, were persecuted and exterminated by the other misguided Christian doctrines. Allah, the Exalted, therefore accepted the correct belief from these Christians even if they kept their belief hidden from others out of fear for their life. Allah, the Exalted, then invites all the other misguided Christians to follow in their footsteps by sincerely repenting to Allah, the Exalted. Chapter 5 Al Ma'idah, verse 74:

"So will they not repent to Allah and seek His forgiveness?..."

Generally speaking, genuine repentance requires feeling remorse, asking for forgiveness from Allah, the Exalted, and from those they have harmed, provided it does not cause additional issues. One must truly commit to not repeating the same or similar sin and rectify any rights that have been infringed upon regarding Allah, the Exalted, and others. It is essential to consistently obey Allah, the Exalted, by properly utilizing the blessings He has bestowed, in accordance with Islamic principles. The one who sincerely repents will obtain the mercy and forgiveness of Allah, the Exalted, in both worlds. Chapter 5 Al Ma'idah, verse 74:

"…And Allah is Forgiving and Merciful."

Allah, the Exalted, then points out some basic facts in the following verses which are enough to nullify ascribing divinity to the Holy Prophet Eesa, peace

be upon him, or his mother, Maryam, may Allah be pleased with her. Chapter 5 Al Ma'idah, verse 75:

"The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him…"

The fact that countless Holy Prophets were sent before the Holy Prophet Eesa, peace be upon them, yet strangely none of them ever spoke about the coming of the supposed son of God, which would have been the most important thing to occur in this world. Strangely enough the Christians believe in many of the Holy Prophets, peace be upon them, yet overlook this basic fact. If the Holy Prophet Eesa, peace be upon him, was the son of God, he would have been mentioned by every Holy Prophet, peace be upon them, before him and mentioned by the Holy Prophet Muhammad, peace and blessings be upon him, also.

Allah, the Exalted, confirms that Maryam, may Allah be pleased with her, was a righteous and truthful servant of Allah, the Exalted, in many places of the Holy Quran, thereby restoring her truthful status. Chapter 5 Al Ma'idah, verse 75:

"…And his mother was a supporter of truth…"

She supported the truth as she believed and advocated the same thing the Holy Prophet Eesa, peace be upon him, advocated, the Oneness of Allah, the Exalted. Chapter 66 At Tahrim, verse 12:

“And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.”

Allah, the Exalted, then states that as both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, had to be sustained by food and drink provided to them by Allah, the Exalted, it negates any divinity being ascribed to them, as a divine being is not sustained by another and instead sustains others. Chapter 5 Al Ma’idah, verse 75:

“…They both used to eat food…”

And chapter 3 Alee Imran, verse 37:

“…Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account."”

Even though, Allah, the Exalted, pointed out some basic and easy to understand facts which negates divinity being ascribed to anyone else yet those who ignore facts and evidence remain in their delusion. Chapter 5 Al Ma’idah, verse 75:

“…Look how We make clear to them the signs; then look how they are deluded.”

Allah, the Exalted, again indicates another fact which negates divinity being ascribed to anyone else. Chapter 5 Al Ma’idah, verse 76:

“Say, "Do you worship besides Allah that which holds for you no [power of] harm or benefit..."”

No other being, such as the Holy Prophet Eesa, peace be upon him, possesses any innate power or control over the affairs of the universe. As Allah, the Exalted, alone possesses control over the universe then He alone

should be obeyed at all times, as He alone can grant a person peace of mind and success and protect them from harmful things. In addition, as He alone knows all things, He alone knows what is best for a person and what is harmful to them, therefore, He alone must be obeyed at all times if one desires to obtain peace of mind. Chapter 5 Al Ma'idah, verse 76:

"Say, "Do you worship besides Allah that which holds for you no [power of] harm or benefit while it is Allah who is the Hearing, the Knowing?""

Generally speaking, the spread of false beliefs about the Holy Prophet Eesa, peace be upon him, can be attributed to his miraculous birth, the miracles he performed, and his ascension to Heaven while still alive. The Holy Quran affirms his miraculous birth and explicitly describes his birth without a father as a testament to the limitless power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

"She [Maryam, may Allah be pleased with her] said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is."

Allah, the Exalted, brought the Holy Prophet Eesa, peace be upon him, into existence without a father, similar to how He created the Holy Prophet Adam,

peace be upon him, without either a father or mother. This fact does not imply that they possess divinity. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.”

It is odd that Christians consider the Holy Prophet Eesa, peace be upon him, to be the son of Allah, the Exalted, since he was born without a father, yet they do not regard the Holy Prophet Adam, peace be upon him, as the son of Allah, the Exalted, despite his being born without either a father or mother. Logically, the Holy Prophet Adam, peace be upon him, should have a stronger claim to this title than the Holy Prophet Eesa, peace be upon him, but they do not acknowledge this. It is perplexing how they apply reasoning and common sense to the case of the Holy Prophet Adam, peace be upon him, but fail to do so for the Holy Prophet Eesa, peace be upon him.

The Holy Quran confirms the miracles of the Holy Prophet Eesa, peace be upon him, but emphasizes that he performed them only with the will, permission, and command of Allah, the Exalted. If he were divine, he would not require the will of Allah, the Exalted, or His permission. Chapter 3 Alee Imran, verse 49:

“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from

your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses…"

In addition, the Christians accept the fact that other Holy Prophets, peace be upon them, also performed miracles, such as the Holy Prophet Musa, peace be upon him, yet strangely enough they do not ascribe divinity to these other Holy Prophets, peace be upon them, because of their miracles.

The ascent of the Holy Prophet Eesa, peace be upon him, to Heaven while still alive demonstrates the power of Allah, the Exalted, as He facilitated this journey. If the Holy Prophet Eesa, peace be upon him, were divine, he would have been able to make this journey by his own inherent power. Chapter 3 Alee Imran, verse 55:

"[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve…""

The Holy Quran informs Christians that the Holy Prophet Eesa, peace be upon him, was not crucified as they believe. The figure seen on the cross was not him, but someone made to resemble him. By that time, Allah, the

Exalted, had already elevated the Holy Prophet Eesa, peace be upon him, to the Heavens. Chapter 4 An Nisa, verses 156-158:

“And for their disbelief and their saying against Mary a great slander. And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them…Rather, Allāh raised him to Himself.”

The mistaken Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified is inherently contradictory, as a true divine being cannot die. If something can die, it cannot be considered divine. Therefore, their erroneous belief in his crucifixion undermines their claim of his divinity.

As discussed earlier, a divine entity is inherently self-sustaining, meaning it does not rely on others for existence. If an entity depends on another for sustenance, it cannot be considered divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were not divine since they required nourishment from Allah, the Exalted, indicating they were not self-sufficient beings. Chapter 5 Al Ma’idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They

both used to eat food. Look how We make clear to them the signs; then look how they are deluded."

Furthermore, it cannot be argued that Angels are divine simply because they do not consume food. In truth, they are also sustained by Allah, the Exalted, in a unique manner, meaning they are not self-sufficient. Their creation and the inevitability of their death, similar to all other beings, is sufficient to disprove their divinity.

A biological child will always inherit traits from their parent. However, the Holy Prophet Eesa, peace be upon him, does not possess any attributes of Allah, the Exalted. Instead, he shares his traits solely with other humans. He was born, relies on food and water for sustenance, and will experience death and resurrection, just like every other human. These traits are sufficient to disprove any notion of divinity.

The Romans who embraced Christianity incorporated the idea of the Holy Prophet Eesa, peace be upon him, as divine, a notion they inherited from their previous pagan beliefs. They took this revered Holy Prophet, peace be upon him, and associated him with legends and myths like Zeus, Hercules, and Odin. It only takes a small amount of common sense to realize that a created being, one that is dependent on another for existence and can perish, cannot be divine, as these attributes are fundamentally opposed to the nature of a divine entity.

Even though the evidence of the Holy Prophet Eesa, peace be upon him, being the Messenger of Allah, the Exalted, is overwhelming, yet many Christians still hold on to their erroneous beliefs regarding him. Chapter 5 Al Ma'idah, verse 77:

"Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth…""

One of the reasons Christians remain on their belief is due to a misplaced sense of respect and love for the Holy Prophet Eesa, peace be upon him. Their desire to show respect and love to him caused them to elevate him beyond his status and they therefore revered him as a deity worthy of being worshipped. Sadly, some muslims behave in a similar manner whereby out of love for the righteous servants of Allah, the Exalted, they cross the limit of praise and love and elevate them to a higher status than they have been granted by Allah, the Exalted.

It is essential to recognize the virtuous conduct of those who are righteous, as they earnestly seek to adhere to the commands of Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them in accordance with Islamic principles, thereby serving as a model for emulating their commendable character. One must steer clear of two extreme perspectives when observing the righteous to avoid falling into misguidance.

One extreme attitude involves underestimating the status of the righteous, like the Holy Prophets, peace be upon them, out of ignorance, thinking that this somehow elevates the greatness of Allah, the Exalted. In reality, it diminishes the respect necessary to emulate their virtuous traits, as one cannot imitate the character of someone they do not hold in high regard.

The second extreme perspective involves elevating the status of the righteous beyond what is defined in the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This mindset leads individuals to view the righteous as angelic figures rather than as relatable humans whose qualities can be and should be emulated. When one perceives the righteous as unattainable, it hinders their ability to connect and adopt their admirable traits. Instead of actively following the righteous, people may resort to merely discussing their elevated status and virtues, just like the Christians do in respect to the Holy Prophet Eesa, peace be upon him. This creates a false belief that verbal admiration is sufficient for achieving true guidance, even if one fails to embody their exemplary characteristics. While it may be impossible to reach the lofty status of figures like the Holy Prophet Muhammad, peace and blessings be upon him, it is essential for each individual to strive to emulate their positive attributes rather than simply offering praise.

It is essential to strike a balance and regard the righteous through the lens of Islamic teachings. This approach fosters respect for them, allowing individuals to emulate their admirable traits. By recognizing them as relatable humans with commendable qualities, rather than as unattainable angelic figures, one can truly aspire to follow their example.

Chapter 5 Al Ma’idah, verse 77:

“Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way.""

As indicated by this verse, another key factor behind many Christians remaining firm on their incorrect beliefs is due to the unthinking imitation of their elders. This mindless copying hinders individuals from evaluating knowledge and evidence, and stops them from questioning the beliefs and assumptions they grew up with. Such behavior goes against the principles of Islam and common sense, as humans are meant to think critically, not follow blindly. Therefore, it is crucial to refrain from uncritical imitation, as it is a significant cause of misguidance. Instead, individuals should apply their reasoning and evaluate knowledge and evidence in every situation they face, whether in worldly matters or religious contexts, and then make well-informed choices. Even within Islam, blind imitation is highly criticized, as Allah, the Exalted, encourages people to learn, accept, and act upon Islamic teachings with understanding rather than merely copying other Muslims. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Another significant reason Christians cling to their beliefs about the Holy Prophet Eesa, peace be upon him, despite clear evidence of his true role as the Messenger of Allah, the Exalted, is their desire to satisfy worldly ambitions. Many Christian teachings promise salvation in both this life and the next for their believers, regardless of their actions. This belief system enables them to pursue their earthly desires while ensuring their salvation. Consequently, they uphold their Christian faith, prioritizing their worldly aspirations over a higher moral standard that would guide them to properly utilize the blessings bestowed upon them by Allah, the Exalted.

Allah, the Exalted, makes it clear that those who failed to follow the divine code of conduct He granted them and instead persisted on His disobedience by misusing the blessings He had granted them, were deprived of the mercy of Allah, the Exalted, and eventually lost their faith, as they failed to support their verbal declaration of faith in Allah, the Exalted, with actions. Chapter 5 Al Ma'idah, verse 78:

"Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed."

Understanding faith is crucial; it resembles a plant that requires nurturing through acts of obedience to thrive. Just as a plant deprived of sunlight will wither, so too can a person's faith perish without the sustenance of obedience. This represents the most significant loss. Muslims must therefore

avoid this outcome by supporting their verbal declaration of faith in Allah, the Exalted, with actions by correctly using the blessings He has granted them as outlined in Islamic teachings.

Chapter 5 Al Ma'idah, verse 78:

"Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed."

The Holy Prophets Dawud and Eesa, peace be upon them, were perhaps mentioned specifically as both brought divine scriptures to the Children of Israel as additional guidance to the Torah they were granted earlier through the Holy Prophet Musa, peace be upon him. This highlights that those who ignore divine teachings and as a result misuse the blessings they have been granted will be deprived of the mercy of Allah, the Exalted. This will cause them to obtain an unbalanced mental and physical state, they will also misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. Therefore, ignoring divine teachings only leads to stress, trouble and difficulties in both worlds.

In addition, when one ignores divine teachings, they will inevitably fail to fulfil the rights of Allah, the Exalted, and people. This will only cause the spread of corruption within society. The important duty of commanding good and

forbidding evil will also be neglected. As a result, corruption and injustice will only increase within society. Chapter 5 Al Ma'idah, verse 79:

"They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing."

Peace and justice can only ever spread within society when one correctly uses the blessings they have been granted as outlined in divine teachings. This will ensure the rights of Allah, the Exalted, and the rights of people are fulfilled. In addition, those who act on divine teachings will fulfil their duty of commanding good and forbidding evil, which will further increase the spread of justice and peace within society.

It is therefore crucial for Muslims to consistently promote good and discourage evil with kindness and knowledge. One should not assume that mere obedience to Allah, the Exalted, will shield them from the negative influences of misguided individuals. Just as a healthy apple can spoil when placed among rotten ones, a Muslim who neglects to encourage righteousness may find themselves influenced by the negativity around them, whether overt or subtle. Even in a society that seems indifferent, it remains essential to guide those close to them, like family, as their harmful actions can have a more profound impact on them. This responsibility is emphasized in a Hadith from Sunan Abu Dawud, number 2928. Muslims must continue to offer gentle advice, backed by solid evidence and understanding, even if their efforts are met with indifference. Promoting good and forbidding evil without knowledge or courtesy will only alienate others from the truth, ultimately harming the entire community.

True protection from societal ills and forgiveness on the Day of Judgement comes only to those who rightly command good and prohibit evil. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

If individuals focus solely on their own interests and disregard the behavior of those around them, there is a genuine concern that the detrimental influences of others could ultimately steer them off the right course. Chapter 5 Al Ma'idah, verse 79:

"They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing."

Allah, the Exalted, further warns that those who persist on ignoring divine teachings thereby failing to support their verbal declaration of faith in Allah, the Exalted, with actions, will inevitably befriend and adopt the path of non-

muslims whose only goal in life is to fulfil their worldly desires. Chapter 5 Al Ma'idah, verse 80:

"You see many of them becoming allies of those who disbelieved…"

But as their attitude will only cause them to misuse the blessings they have been granted, they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. Chapter 5 Al Ma'idah, verse 80:

"…How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally."

This verse, like many others, warns that those who fail to support their verbal declaration of faith in Allah, the Exalted, with actions are in great danger of losing their faith, as a muslim will not be subjected to eternal punishment in the hereafter. Grasping the concept of faith is essential; it is akin to a plant that needs care through obedient actions to flourish. Similar to how a plant that lacks nourishment, such as sunlight, will fade and die, a person's faith can also diminish and die without the nourishment of obedience. This signifies the greatest loss.

Allah, the Exalted, then emphasizes that those who truly believe will always support their verbal declaration of faith with actions. An aspect of this obedience is to avoid forming deep friendships with non-muslims and those who fail to support their verbal declaration of faith with actions. Chapter 5 Al Ma'idah, verse 81:

"And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient."

One must therefore support their verbal declaration of faith with actions.

Genuine faith in Allah, the Exalted, requires that one's spoken belief is matched by corresponding actions. A true believer acknowledges Allah, the Exalted, as their Lord and willingly embraces their role as His servant. Such a servant does not seek personal gratification or expect others to cater to their desires. Instead, they place the pleasure and obedience of their Master above all else, including the whims of society, personal cravings, and the allure of trends. Their sole aspiration is to earn the satisfaction of their Master. Furthermore, a devoted servant recognizes that everything they own, including their very life, is a gift from their Creator, Allah, the Exalted. Consequently, they are eager to utilize all that they have been granted in ways that are pleasing to Allah, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A true servant comprehends that since Allah, the Exalted, is both their

Creator and the Lord of all existence, true tranquility cannot be achieved through His disobedience, for He governs all, including the spiritual hearts of individuals, the abode of peace of mind. Therefore, they diligently strive to obey Him, employing the blessings they have been granted in accordance with Islamic principles, as this is the only path to attaining peace of mind in this life and the hereafter. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

The more someone behaves in this way, the deeper their faith in Allah, the Exalted, becomes. Furthermore, a true believer in Allah, the Exalted, understands that they will face accountability for their actions on the Day of Judgement. This realization motivates them to embody their faith through tangible preparations, which includes utilizing the blessings bestowed upon them in ways that align with the teachings of Islam and are pleasing to Allah, the Exalted. Chapter 2 Al Baqarah, verse 177:

“…but [true] righteousness is [in] one who believes in Allāh, the Last Day…”

Thus, anyone who professes faith in Allah, the Exalted, and the Day of Judgement yet does not actively obey Him should critically evaluate their

belief, as their absence of righteous deeds indicates a deficiency in their faith in Allah, the Exalted, and the Last Day.

Strengthening one's belief in Allah, the Exalted, and the Day of Judgment can be achieved by engaging with the Holy Quran and reflecting on the signs of creation it reveals, as well as the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. For instance, when one examines the intricate balanced systems in the universe—like the ideal distance of the Sun from Earth, the water cycle, and the ocean's density that supports both navigation and marine life—they cannot help but recognize the work of a Creator. Such remarkable harmony cannot arise from mere chance. Furthermore, the existence of multiple deities would result in disorder, as each would have conflicting desires for the universe. This is evidently not the case, reinforcing the belief in one God, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Moreover, Allah, the Exalted, revitalizes barren land with rain, bringing forth life from lifeless seeds to sustain creation. In the same way, Allah, the Exalted, will resurrect the humans buried like a seed in the Earth. The transformation of the seasons serves as a powerful reminder of resurrection; in winter, trees seem dead as their leaves fall, yet they bloom again in spring, bursting with vitality. Additionally, the sleep-wake cycle exemplifies resurrection; sleep resembles death, as the senses are dormant. Allah, the

Exalted, restores the soul to those destined to awaken, breathing life back into the sleeper. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

The universe is filled with signs pointing to the imminent arrival of Judgement Day. When one examines the harmonious systems that govern the Heavens and the Earth, they can clearly see one significant imbalance: human actions. Those who do good often do not receive their just rewards in this life, while wrongdoers frequently escape full accountability, even when faced with worldly consequences. It stands to reason that the one true Creator, Allah, the Exalted, who has established balance throughout the universe, will ultimately rectify the imbalance of human actions. For this divine balancing to take place, human actions must cease. This is the essence of Judgement Day, a time when every action will be evaluated and balanced for eternity.

Chapter 5 Al Ma'idah, verse 81:

"And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient."

Belief in the Holy Prophets, peace be upon them, means actively adopting their lifestyle, principles, and teachings as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The exemplary behavior of the Holy Prophet Muhammad, peace and blessings be upon him, encapsulates and elevates their noble conduct. Thus, it is essential to reinforce one's verbal affirmation of faith in him by diligently studying and embodying his teachings, life, and virtuous character. Chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.”

And chapter 3 Alee Imran, verse 31:

“Say, [Prophet Muhammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins…”"

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Thus, professing love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, while neglecting to embody his teachings and character is a contradiction to that claim. Just as many aspire for his intercession on Judgement Day, they should also be wary of the possibility of him bearing witness against them on that Day if they do not strive to understand and implement his traditions and the guidance of the Holy Quran. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Qur’ān as [a thing] abandoned."”

This verse indicates Muslims as they are the sole group who accepted the Holy Quran, while non-Muslims never accepted it, thus cannot abandon it. It is clear, without needing scholarly insight, what the consequences will be for those Muslims whom the Holy Prophet Muhammad, peace and blessings be upon him, will testify against on Judgement Day.

To seek his intercession rather than face his testimony against them on Judgement Day, one must embrace and implement the teachings of the Holy Quran and his traditions. This commitment will guide them to correctly

utilizing the blessings they have been granted, ultimately bringing tranquility in both this life and the hereafter.

Merely professing love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, without embodying his character and principles holds no significance in Islam. Just as previous nations claimed to love their prophets, peace be upon them, their lack of adherence to their teachings will prevent them from uniting with them in the hereafter. Thus, anyone wishing to be united with the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in the afterlife must earnestly implement and live by his teachings and exemplary conduct.

Chapter 5 Al Ma'idah, verse 81:

"And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient."

Believing in the Holy Quran means engaging with it on multiple levels. This includes not only reciting it accurately and consistently but also grasping its meanings and applying its lessons in daily life. A true Muslim should not limit themselves to merely reciting the Holy Quran in a language they do not comprehend. The Holy Quran is more than just a text to be recited; it is a source of profound guidance. To truly benefit from its wisdom, one must

understand and act upon its teachings. Just as a map can only guide one to their destination if they act on it, the Holy Quran will only lead one to peace of mind in both worlds when they comprehend and implement its teachings. Sadly, many Muslims who recite the Holy Quran regularly miss out on inner peace because they neglect to understand and apply its teachings. By acting on its guidance, they can utilize their blessings in ways that are pleasing to Allah, the Exalted, ultimately leading to peace of mind and success in both realms. Conversely, those who disregard its teachings risk misusing their blessings, resulting in stress and challenges in both this life and the next. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

Chapter 5 Al Ma'idah, verses 80-81:

"You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally. And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient."

These verses do not imply that a Muslim is prohibited from forming friendships with non-Muslims. Rather, it specifically addresses the non-Muslims present during the era of the Holy Prophet Muhammad, peace and blessings be upon him. At that time, developing close ties with a non-Muslim who sought to undermine Islam was particularly perilous, as these non-Muslims would often gather intelligence on the Muslim community to support their opposition to Islam.

Generally speaking, the Holy Quran clearly advises that Allah, the Exalted, does not forbid befriending non-Muslims. Chapter 60 Al Mumtahanah, verse 8:

"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."

The main verses under discussion serve as a warning to Muslims about the dangers of befriending those who may divert them from true obedience to Allah, the Exalted. It emphasizes the importance of using one's blessings in alignment with Islamic teachings. This advice applies to both Muslim and non-Muslim companions. As highlighted in a Hadith from Sunan Abu Dawud, number 4833, a Muslim is likely to emulate the behaviour of their companions. This suggests that people can unconsciously adopt the characteristics, whether good or bad, of those they spend time with. Therefore, it is crucial for Muslims to choose companions who motivate them to follow the directives of Allah, the Exalted.

Furthermore, showing compassion to everyone, irrespective of their beliefs, is a defining trait of a true believer. A genuine believer avoids inflicting any verbal or physical harm on others and their possessions, irrespective of their faith. This principle is highlighted in a Hadith found in Sunan An Nasai, number 4998.

It is crucial to understand the difference between nurturing healthy social relationships and cultivating deep friendships. A deep friendship profoundly influences a person, often leading them to compromising on their beliefs out of love for their companion, while positive social interactions do not exert such a strong influence. Therefore, Muslims should exemplify good character and conduct towards everyone, but reserve their closest friendships for those who motivate them to genuinely obey Allah, the Exalted. Only a fellow Muslim can fulfil this supportive role for another Muslim. Conversely, a non-Muslim might unintentionally lead a Muslim away from obeying Allah, even without malicious intent. This happens because non-Muslims operate under a different value system, and behaviours accepted by them may not align with Islamic teachings.

After warning muslims not to follow in the footsteps of the hypocrites who formed deep friendships with the non-muslims who desired the destruction of Islam, Allah, the Exalted, warns the muslims about the attitude of the non-muslims towards them. Chapter 5 Al Ma'idah, verse 82:

“You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah…”

Generally speaking, when someone opts for a different path than their peers, it can trigger feelings of inadequacy in others about their own choices, particularly when those choices prioritize personal desires over the teachings of Allah, the Exalted. This situation frequently results in criticism directed at those who uphold their faith, often from family members who may not understand their commitment.

Moreover, societal influences such as social media, fashion trends, and cultural expectations often pose challenges for those dedicated to adhering to Islamic principles. The advocacy of Islam is frequently perceived as a hindrance to their ambitions for wealth and social standing. Sectors that Islam critiques, like those linked to alcohol and entertainment, work diligently to erode the acceptance of Islamic values and dissuade Muslims from fully embracing their faith. This dynamic plays a crucial role in the extensive spread of anti-Islamic rhetoric across multiple channels, including social media, fashion and culture.

Furthermore, when individuals endeavor to adhere to Islamic principles, which promote the moderation of personal desires to ensure the the correct use the blessings they have been granted, those who choose a life of excess—acting on their desires without limits—will likely perceive Islam and its followers negatively as it makes them appear animalistic. Consequently, these individuals try to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to lure them into a

lifestyle characterized by unchecked desires. They often target specific aspects of Islam, such as the women's dress code, to undermine its appeal. However, those with discernment can readily recognize the superficiality of their criticisms, which stem largely from a resistance to Islam's focus on self-control. For instance, while they may condemn the Islamic dress code for women, they do not apply the same level of scrutiny to other societal dress codes that are vital in various professions, including law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, contrasted with their silence on other dress codes, underscores the weakness and unfounded nature of their arguments. Ultimately, it is the principles of Islam and the behavior of its adherents that make them appear animalistic, leading them to attack Islam in various ways, in hopes of guiding others down their misguided paths. This tactic was similarly employed by the children of Israel and their descendants, the people of the book, against Islam. Chapter 5 Al Ma'idah, verse 82:

"You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah…"

Allah, the Exalted, then indicates that as the Christian faith tends to over emphasize compassion and mercy, as a result, muslims will find that those who act on these Christian teachings, such as priests, are often soft towards them and people from other faiths and backgrounds. Chapter 5 Al Ma'idah, verse 82:

“…and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant.”

In addition, as indicated by the end of this verse, adopting a compassionate mindset inculcates humility which prevents one from adopting pride. This verse also suggests that the Jews and polytheists are often the harshest towards muslims as they possess pride, unlike the Christians. The pride of the Jews is established by their false belief of their superiority over mankind. Their arrogance led them to defy Allah, the Exalted, and to wrong others, convinced of their entitlement to do so, as they considered themselves to be favored by Allah, the Exalted, and the appointed rulers of humanity. Chapter 3 Alee Imran, verse 75:

“…And among them is he who, if you entrust him with a [single] silver coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned." And they speak untruth about Allah while they know [it].”

As a result of their desire to enhance their social standing, Allah, the Exalted, has allowed them to experience disgrace and hardship. As long as the people of the book cling to their sense of superiority, their arrogance towards Allah, the Exalted, and their fellow humans will endure. Consequently, Allah, the Exalted, will keep subjecting them to humiliation over time, regardless of whether they or others recognize it. Chapter 17 Al Isra, verse 4:

“And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great arrogance."”

And chapter 7 Al A’raf, verse 167:

“And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.”

Muslims should steer clear of emulating those who exhibit arrogance, believing themselves to be above others, as this mindset can lead to their own downfall and disgrace in every aspect of life. Chapter 3 Alee Imran, verse 112:

“*They have been put under humiliation [by Allah] wherever they are overtaken, except for a rope [i.e., covenant] from Allah and a rope [i.e., treaty] from the people. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the*

signs of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed."

Chapter 5 Al Ma'idah, verse 82:

"You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah…"

As for the polytheists, their way of life is rooted in nothing but serving their own desires. In reality, those who worship false gods are merely honoring their own desires. Their deities serve as mere reflections of what they wish for, and it is clear that a person who venerates an idol understands that this inanimate object cannot dictate their life choices. Instead, the worshiper interprets how they believe this lifeless idol would want them to behave, guided solely by their own wishes. Thus, the essence of their worship is rooted in their personal desires. This mindset is particularly prevalent among the wealthy and powerful, who recognize that embracing the truth of Islam would require them to adhere to a specific moral framework, curbing their misguided impulses. They often encourage others to follow their lead, fearing the loss of their influence and power. Historically, this has led them to be among the first to reject the Holy Prophets, peace be upon them. This attitude has nothing to do with Islam being the right or wrong religion based on clear evidence, it is simply about fulfilling their desires.

Chapter 5 Al Ma'idah, verse 82:

"…and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant."

Arrogance encourages one to reject the truth even when they recognize it, as the truth contradicts their desires. As some of the Christians did not possess arrogance they accepted Islam when it was presented to them as they recognized its Author, Allah, the Exalted, and as they recognized the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they had both been described in the previous divine scriptures. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

"Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…"

And chapter 5 Al Ma’idah, verse 83:

“And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses.”"

One can only react in this way to the Holy Quran when they study its clear proofs with an open mind. Muslims must therefore rise above reciting the Holy Quran without understanding and reflection, in a language they do not understand, as this defies the purpose of the Holy Quran and does not strengthen one’s faith in it. Instead, they must study, understand and act on it in order to appreciate its miraculous nature. Only then will they truly recognize that it is from Allah, the Exalted.

Generally speaking, the Holy Quran stands out with its unmatched expressions and straightforward meanings. Its eloquent words and verses are beyond comparison, free from contradictions that plague other religious texts. It provides a detailed account of past nations, despite the Holy Prophet Muhammad, peace and blessings be upon him, lacking formal education in history. The Holy Quran advocates for all that is good and prohibits all that is evil, impacting both individuals and society at large, fostering justice, security, and peace in every home and community. Unlike poetry or fables, it avoids exaggeration and falsehood, offering verses that are practical and

beneficial for daily life. Even when stories are repeated, the Holy Quran emphasizes different vital lessons, ensuring that it remains engaging upon repeated study. It presents promises and warnings, backed by clear and undeniable evidence. When addressing abstract concepts like patience, it provides simple, actionable guidance for implementation. The Holy Quran encourages individuals to fulfill their purpose by sincerely obeying Allah, the Exalted, using their blessings in ways that please Him, thus achieving peace of mind and success in both this life and the hereafter through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. It clearly outlines the straight path, making it attractive to those seeking true peace and success. This guidance speaks to the essence of humans, offering timeless wisdom that enriches every individual, community, and era. When understood and applied properly, it serves as a remedy for all emotional, financial, and physical challenges. It holds the key to resolving any issue faced by individuals or societies alike. A glance at history reveals how communities that embraced the teachings of the Holy Quran thrived, benefiting from its profound and enduring insights. Despite the passage of centuries, the Holy Quran remains unchanged, as Allah, the Exalted, vowed to safeguard it. No other text in history can claim such a remarkable attribute. Chapter 15 Al Hijr, verse 9:

“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”

Allah, the Exalted, highlighted the fundamental issues within a community and provided a comprehensive solution for each. By addressing these core problems, numerous related issues will also be resolved. This is the approach the Holy Quran takes to guide individuals and societies towards success in both this life and the hereafter. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

This is the most profound and enduring miracle that Allah, the Exalted, granted to His last Holy Prophet Muhammad, peace and blessings be upon him. However, only those who earnestly pursue and embrace the truth will reap its rewards, while those who follow their whims and selectively interpret it will ultimately face loss in both this life and the hereafter. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

The next verse indicates the humility of the Christians who accepted Islam and the strength of their faith, as they accepted the truth even though Islamic teachings can at times, contradict the desires of people. Chapter 5 Al Ma’idah, verse 84:

“And why should we not believe in Allah and what has come to us of the truth?...”

A robust faith is essential for unwavering commitment to obeying Allah, the Exalted, in every circumstance, whether in times of joy or hardship. This profound faith is cultivated through the comprehension and application of the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, fosters peace in this life and the hereafter. Conversely, those who lack knowledge of Islamic principles tend to have fragile faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure the truth that relinquishing their desires in favor of adhering to the commands of Allah, the Exalted, is the pathway to achieving true peace in both worlds. Thus, it is imperative for individuals to fortify their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This involves correctly utilizing the blessings bestowed upon them, as prescribed by Islamic teachings, ultimately leading to a harmonious mental and physical state and the proper prioritization of all aspects of their lives.

The Christians who accepted Islam also stated a reality that will be faced by every person who accepts Islam or strives to act on Islamic teachings. Chapter 5 Al Ma’idah, verse 84:

“And why should we not believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us with the righteous people."

As discussed earlier, they understood that accepting and acting on Islamic teachings would damage their relationships with people and it would invite the criticism of the wider society, just like it does in every generation. As Islam encourages people to control their worldly desires, those whose only aim in life is to fulfill their desires will criticize them as Islam makes them appear animalistic. In addition, the businesses and industries which benefit from people unleashing their desires will also strive against Islam aiming to encourage people to avoid acting on Islamic teachings. In the face of this criticism, muslims must remain steadfast on the obedience of Allah, the Exalted, as He will provide them with peace of mind and protection from the negative affects of people, even if this is not obvious to them. Whereas, the one who aims to please society while disobeying Allah, the Exalted, will not be protected from the punishment of Allah, the Exalted, and nor will they truly please society, as people and worldly things, such as social media, fashion and culture, are fickle in nature. As long as one remains firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will obtain a balanced mental and physical state and correctly place everything and everyone within their life. In addition, Allah, the Exalted, will replace their bad companions who criticize them for obeying Allah, the Exalted, with good companions who encourage them to remain steadfast on His obedience thereby increasing their peace of mind in this world. And as their behaviour prepares them for their accountability on the Day of Judgement, He will reward them with things they cannot imagine. Chapter 5 Al Ma'idah, verses 84-85:

"And why should we not believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people." So Allah rewarded them for what they said with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good."

Whereas, the one who persists on the disobedience of Allah, the Exalted, with the aim of pleasing society and fulfilling their worldly desires will inevitably misuse the blessings they have been granted. As a result, they will experience a sense of mental and physical disarray, they will fail to correctly manage their priorities and relationships and fail to prepare adequately for their accountability on the Day of Judgement. This will lead to stress and difficulties in both this life and the afterlife, no matter how many material comforts they have. In fact, the one who persists on the disobedience of Allah, the Exalted, while they verbally claim faith in Him is in great danger of leaving this world without their faith. Chapter 5 Al Ma'idah, verse 86:

"But those who disbelieved and denied Our signs - they are the companions of Hellfire."

It is important to recognize that faith resembles a plant that requires care and nurturing through acts of obedience in order to thrive. Just as a plant deprived of sunlight will wither away and die, so too can a person's faith diminish and die if it is not sustained by obedience acts. This represents a profound loss.

Therefore, individuals are encouraged to embrace and implement Islamic teachings for their own benefit, even when these teachings may conflict with personal desires. Just as a wise patient follows their doctor's advice, understanding that it is for their own good—even if it involves unpleasant treatments and strict dietary restrictions—so too will a person who adheres

to Islamic principles find mental and physical well-being. This is because Allah, the Exalted, possesses the ultimate knowledge necessary for achieving a harmonious state of mind and body, as well as for properly prioritizing all aspects of life. The collective understanding of human mental and physical conditions within society, despite extensive research, falls short of addressing every challenge one may encounter. Human advice cannot eliminate all forms of stress or help one navigate life's complexities due to inherent limitations in knowledge, experience, foresight and due to biases. Only Allah, the Exalted, has this comprehensive knowledge that He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This becomes evident when observing the lives of those who follow Islamic teachings compared to those who do not. While many patients may not grasp the science behind their prescribed treatments and trust their doctors blindly, Allah, the Exalted, however encourages individuals to contemplate the teachings of Islam to recognize their beneficial impact. He does not ask for blind faith; rather, He invites people to discern the truth of these teachings through clear evidence. This journey requires an open and unbiased mindset when exploring the principles of Islam. Chapter 12 Yusuf, verse 108:

"Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, since Allah, the Exalted, is the sole master of the spiritual hearts of people, the abode of peace of mind, it is He who determines who receives this peace and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is evident that Allah, the Exalted, bestows peace only upon those who correctly utilize the blessings He has provided them as outlined in Islamic teachings.

Chapter 5 Al Ma’idah, verse 86:

“But those who disbelieved and denied Our signs - they are the companions of Hellfire.”

In the end, since all of creation is under the complete authority of Allah, the Exalted, individuals must adhere to His commandments. Just as one might encounter difficulties for disregarding the laws of their government, they will similarly face challenges in both this life and the hereafter if they ignore the directives of the Creator of the universe. While a person may choose to leave a country if they disagree with its regulations, there is no escape from the dominion of Allah, the Exalted. Although societal rules can be altered, the divine laws set by Allah, the Exalted, remain unchangeable. Just as a homeowner establishes the rules of their residence, regardless of others' opinions, Allah, the Exalted, governs the universe and determines its laws, irrespective of human approval. Thus, it is essential to follow these divine guidelines for one's own benefit. Those who grasp this truth will willingly comply with the rules of Allah, the Exalted, and endeavor to use the blessings

He has granted them correctly as instructed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to seek understanding of the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing their benefits for themselves and society, leading to tranquility in both worlds, or they can succumb to their desires and dismiss Islamic teachings. However, those who disregard Islamic principles should be prepared to face the repercussions of their decisions in both worlds, as no amount of objections or complaints will shield them from the consequences. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 5 – Al Ma’idah, Verses 87-105

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا۟ إِنَّ
ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ٨٧

وَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ
٨٨

لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلْأَيْمَٰنَ ۖ
فَكَفَّٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ
كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ ذَٰلِكَ كَفَّٰرَةُ
أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ
تَشْكُرُونَ ٨٩

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ
فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ٩٠

إِنَّمَا يُرِيدُ ٱلشَّيۡطَٰنُ أَن يُوقِعَ بَيۡنَكُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ فِي ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِ
وَيَصُدَّكُمۡ عَن ذِكۡرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِۖ فَهَلۡ أَنتُم مُّنتَهُونَ ٩١

وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَٱحۡذَرُواْۚ فَإِن تَوَلَّيۡتُمۡ فَٱعۡلَمُوٓاْ أَنَّمَا عَلَىٰ رَسُولِنَا
ٱلۡبَلَٰغُ ٱلۡمُبِينُ ٩٢

لَيۡسَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جُنَاحٞ فِيمَا طَعِمُوٓاْ إِذَا مَا ٱتَّقَواْ
وَّءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَواْ وَّءَامَنُواْ ثُمَّ ٱتَّقَواْ وَّأَحۡسَنُواْۚ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ
٩٣

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَيَبۡلُوَنَّكُمُ ٱللَّهُ بِشَيۡءٖ مِّنَ ٱلصَّيۡدِ تَنَالُهُۥٓ أَيۡدِيكُمۡ وَرِمَاحُكُمۡ لِيَعۡلَمَ
ٱللَّهُ مَن يَخَافُهُۥ بِٱلۡغَيۡبِۚ فَمَنِ ٱعۡتَدَىٰ بَعۡدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ ٩٤

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡتُلُواْ ٱلصَّيۡدَ وَأَنتُمۡ حُرُمٞۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدٗا فَجَزَآءٞ مِّثۡلُ
مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحۡكُمُ بِهِۦ ذَوَا عَدۡلٖ مِّنكُمۡ هَدۡيَۢا بَٰلِغَ ٱلۡكَعۡبَةِ أَوۡ كَفَّٰرَةٞ طَعَامُ
مَسَٰكِينَ أَوۡ عَدۡلُ ذَٰلِكَ صِيَامٗا لِّيَذُوقَ وَبَالَ أَمۡرِهِۦۗ عَفَا ٱللَّهُ عَمَّا سَلَفَۚ وَمَنۡ عَادَ
فَيَنتَقِمُ ٱللَّهُ مِنۡهُۚ وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٍ ٩٥

أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ
مَا دُمْتُمْ حُرُمًا وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ٩٦

۞ جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ
وَٱلْقَلَٰٓئِدَ ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ
ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ٩٧

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ وَأَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٩٨

مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ٩٩

قُل لَّا يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ فَٱتَّقُوا۟ ٱللَّهَ
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تُفْلِحُونَ ١٠٠

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُوا۟
عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا وَٱللَّهُ غَفُورٌ حَلِيمٌ ١٠١

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا۟ بِهَا كَٰفِرِينَ ١٠٢

مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٖ وَلَا سَآئِبَةٖ وَلَا وَصِيلَةٖ وَلَا حَامٖ وَلَٰكِنَّ ٱلَّذِينَ كَفَرُواْ
يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَۖ وَأَكۡثَرُهُمۡ لَا يَعۡقِلُونَ ١٠٣

وَإِذَا قِيلَ لَهُمۡ تَعَالَوۡاْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُواْ حَسۡبُنَا مَا
وَجَدۡنَا عَلَيۡهِ ءَابَآءَنَآۚ أَوَلَوۡ كَانَ ءَابَآؤُهُمۡ لَا يَعۡلَمُونَ شَيۡـٔٗا وَلَا يَهۡتَدُونَ ١٠٤

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡۚ إِلَى
ٱللَّهِ مَرۡجِعُكُمۡ جَمِيعٗا فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ١٠٥

“O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.

And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.

Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses [revealed law] that you may be grateful.

O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone altars [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.

Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?

And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification.

There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allah and believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good.

O you who have believed, Allah will surely test you through something of the game that your hands and spears [can] reach, that Allah may make evident those who fear Him unseen. And whoever transgresses after that - for him is a painful punishment.

O you who have believed, do not kill game while you are in the pilgrim state. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah] delivered to the Kaʿbah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his matter [deed]. Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution.

Lawful to you is game from the sea and its food as provision for you and the travelers, but forbidden to you is game from the land as long as you are in the pilgrim state. And fear Allah to whom you will be gathered.

Allah has made the Kaʿbah, the Sacred House, standing [established] for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may

know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things.

Know that Allah is severe in penalty and that Allah is Forgiving and Merciful.

Not upon the Messenger is [responsibility] except [for] notification. And Allah knows whatever you reveal and whatever you conceal.

Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful.

O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Quran is being revealed, they will be shown to you. Allah has pardoned it [that which is past]; and Allah is Forgiving and Forbearing.

A people asked such [questions] before you; then they became thereby disbelievers.

Allah has not appointed [such innovations as] baḥīrah or sā'ibah or waṣīlah or ḥām. But those who disbelieve invent falsehood about Allah, and most of them do not reason.

And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?

O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is your return all together; then He will inform you of what you used to do."

When Allah, the Exalted, summons the faithful in the Holy Quran, His invitation is frequently tied to the actualization of their spoken declaration of faith. In Islam, a mere verbal affirmation of faith holds little significance without corresponding actions. It is through deeds that one demonstrates their commitment and earns rewards and mercy in both this life and the hereafter. Just as a fruit tree is valued for the fruit it bears, faith is meaningful only when it manifests in positive actions. In this case, Allah, the Exalted, warns muslims to avoid following in the footsteps of the people of the book, discussed in earlier verses, who intentionally changed divine laws according to their worldly desires. Chapter 5 Al Ma'idah, verse 87:

"O you who have believed, do not prohibit the good things which Allah has made lawful to you…"

This verse therefore warns against religious innovations. A muslim must therefore strive to act on the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid all other sources of religious knowledge. Engaging with alternative sources of religious knowledge, even if they inspire positive actions, can diminish one's adherence to the two primary sources of guidance, ultimately leading to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any practice not grounded in these two sources will be rejected by Allah, the Exalted. Furthermore, reliance on other religious teachings can lead individuals to adopt beliefs that contradict Islamic principles. This gradual deviation is how the Devil misleads individuals. For instance, someone facing challenges might be encouraged to undertake certain spiritual practices that oppose Islamic teachings. If this individual is unaware and accustomed to following alternative religious

sources, they may easily fall into this trap, engaging in practices that directly contradict Islam. They might even start to hold beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the notion that people or supernatural beings can dictate their fate, as their understanding is derived from sources outside the two main guides. Some of these misguided beliefs and practices, like engaging in black magic, are outright forms of disbelief. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

A Muslim may therefore unknowingly drift away from their faith by relying on alternative sources of religious knowledge. This is why engaging in religious innovations that lack foundation in the primary sources of guidance can lead one down a path influenced by the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Following the Devil is the transgression verse 87 warns against, which is a direct result of religious innovations. Chapter 5 Al Ma'idah, verse 87:

“O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.”

Even in cases where a muslim aims to undertake spiritual training so that they improve their control over their desires, they must avoid prohibiting lawful things and instead undertake spiritual training according to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Following other sources of religious knowledge when taking part in spiritual exercises will only cause one to contradict the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. And this only ever leads to misguidance.

Allah, the Exalted, then urges muslims to remain firm on the two sources of guidance at all times with a specific example. Chapter 5 Al Ma’idah, verse 88:

“And eat of what Allah has provided for you [which is] lawful and good…”

This verse indicates that everything Allah, the Exalted, has made lawful is innately pure and beneficial for people and by extension, everything He has made unlawful is innately harmful and impure for people. Since Allah, the

Exalted, is the sole Creator of the universe and everything in it, He possesses the ultimate understanding of what is beneficial and harmful for individuals, even when such truths are not immediately apparent. For instance, recent scientific studies have unveiled numerous detrimental impacts of alcohol on both the body and mind, despite Allah, the Exalted, having forbidden it over 1400 years ago.

A Muslim is encouraged to seek out and consume only what is wholesome and nutritious. This principle is highlighted by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith recorded in Jami At Tirmidhi, number 2380. He advises that one should fill their stomach in a balanced manner: one-third for food, one-third for drink, and one-third for air. This balance is best maintained by stopping before feeling completely full, allowing for the possibility of enjoying another meal without making it obvious that one has already eaten. Overindulgence and poor dietary choices can lead to numerous mental and physical health issues. Conversely, adhering to a balanced and healthy diet as outlined in Islam can significantly contribute to achieving harmony in both mind and body, ultimately fostering a sense of tranquillity. In contrast, neglecting these dietary guidelines and consuming what is forbidden will result in a mental and physical imbalance that will lead to various health problems.

Generally speaking, in Islam, only a handful of actions are deemed unlawful, specifically those where the potential harm surpasses any perceived advantages. For instance, prior to the bans on alcohol and gambling, Allah, the Exalted, highlighted this principle by declaring that the detriment of these activities far exceeds any benefits one might gain from them. This is clear to anyone with a modicum of common sense. Chapter 2 Al Baqarah 219:

“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people…””

In addition, the principles of Islam exist solely for the welfare of humanity. Allah, the Exalted, derives neither advantage nor disadvantage from the adherence or defiance of individuals. Chapter 60 Al Mumtahanah, verse 6:

“…And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy.”

Thus, for their own well-being and advantage, individuals should embrace and implement the principles of Islam, utilizing the gifts bestowed upon them in a manner that is pleasing to Allah, the Exalted, as prescribed in Islamic teachings, for this is the path to tranquility and success in both this life and the hereafter. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

If they fail to obey Allah, the Exalted, then the material possessions they cling to will turn into a source of anguish, anxiety, and turmoil in both worlds, as they chase after things that ultimately bring them harm, both in body and mind. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

They should emulate the wise patient who heeds and follows their doctor's guidance, understanding that it is in their best interest, even when faced with unpleasant medications and a rigorous dietary regimen.

Chapter 5 Al Ma’idah, verse 88:

“And eat of what Allah has provided for you [which is] lawful and good…”

It is essential to understand that any wealth or possessions gained through unlawful means will eventually weigh heavily on the individual. All the good deeds performed with such ill-gotten wealth will be disregarded by Allah, the Exalted, resulting only in an escalation of their sins and punishment in this life and the afterlife, unless they sincerely repent. This is because the outward foundation of Islam is rooted in earning and utilizing what is lawful, just as the inner foundation of Islam is based on one's intentions. If the foundation is corrupt, then everything that stems from it will also be corrupt and consequently rejected by Allah, the Exalted, no matter how virtuous those actions may appear. One does not need to be a scholar to predict the outcome for someone who behaves in this manner on the Day of Judgement. Chapter 5 Al Ma’idah, verse 88:

“…And fear Allah, in whom you are believers.”

After warning muslims to avoid religious innovations, Allah, the Exalted, urges them to practically implement the teachings of Islam in every situation, whether worldly or religious, with a specific example. Chapter 5 Al Ma’idah, verse 89:

“Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths…”

A muslim must avoid adopting the hypocritical characteristic of breaking their promises whenever it suits their worldly interests. The most significant commitment a Muslim undertakes is with Allah, the Exalted, which is established upon accepting Him as their Lord and God. This commitment entails adhering to His commands, avoiding His prohibitions, and facing life's challenges with patience, in accordance with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

Furthermore, all promises made to others should be honored, particularly those made by parents to their children, unless there is a legitimate reason for not doing so. Failing to keep promises can instill negative traits in children and lead them to believe that dishonesty and treachery is an acceptable behavior. In a divine Hadith recorded in Sahih Bukhari, number 2227, Allah, the Exalted, states that He will oppose anyone who makes a promise in His name and subsequently breaks it without a valid justification. How can someone who has incurred the disfavor of Allah, the Exalted, on Judgement Day in this way hope to succeed? It is generally wiser to avoid making promises to others when possible. However, when a legitimate promise is made, one must make every effort to fulfill it. Chapter 17 Al Isra, verse 34:

“…And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”

Chapter 5 Al Ma'idah, verse 89:

"Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths…"

Generally speaking, this verse encourages muslims to control their speech. Speech can be classified into three distinct types. The first type is harmful speech, which should be completely shunned. The second type is beneficial speech, which should be expressed at the right moments. The third type is vain speech; while it is neither sinful nor virtuous, it can lead one down the path of sinful speech, making it wise to steer clear of it as well. Moreover, engaging in vain speech may lead to feelings of regret on Judgement Day, when individuals reflect on the time and opportunities squandered on vain speech and things. Thus, a Muslim is encouraged to either speak positively or remain silent, as advised in a Hadith found in Sahih Muslim, number 176.

As keeping one's promises is a serious matter, Allah, the Exalted, sets an expiation for the one who breaks their promise. Chapter 5 Al Ma'idah, verse 89:

“…So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths…”

As Islam is the perfectly balanced religion, even its set expiations are according to strength of people. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

In addition, throughout history, the practice of capturing individuals during conflicts and wars to enslave them was prevalent across all cultures. In this context, Islam recognized the need to ensure that the non-muslims did not gain an unfair advantage of muslims by forbidding the capture of slaves in battle. Such a prohibition would lead to a growing population of Muslim slaves while the non-muslims slaves would dwindle. In addition, this would have made the enemies of Islam bolder in fighting against the muslims. Consequently, Islam took significant measures to enhance the conditions of slaves, advocating for their treatment with the highest regard and compassion. Allah, the Exalted, emphasized the importance of treating slaves as family. The Holy Prophet Muhammad, peace and blessings be upon him, instructed Muslims to provide their slaves with the same food they consume, to clothe them in similar garments, and to avoid overburdening them with excessive work, instead offering assistance in their daily chores. This guidance is recorded in a Hadith from Sahih Muslim, number 4313. Moreover, Islam aimed to abolish slavery by promoting the act of freeing a

slave as a highly virtuous deed, promising substantial rewards for such actions. For instance, those who liberated their slaves for the sake of Allah, the Exalted, were assured freedom from Hell, as noted in a Hadith from Jami At Tirmidhi, number 1541. Additionally, Islam established the first form of atonement for specific sins as the act of freeing a slave. For example, chapter 58 Al Mujadila, verse 3:

“And those who pronounce ẓihār from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allāh is Aware of what you do.”

Upon the adoption of these teachings in Islamic society, slaves were regarded as part of the family, leading to the eventual abolition of the widespread practice of slavery. Sadly, various forms of slavery, including financial bondage, persist in certain regions of the world. Consequently, it is imperative for Muslims to contribute to the total eradication of such injustices, utilizing their resources, including financial assistance.

Allah, the Exalted, encourages showing gratitude for the guidance He has provided mankind, as His guidance ensures people correctly use the blessings they have been granted. This will help them achieve a harmonious balance of mind and body and allow them to properly prioritize everything and everyone in their lives, while also getting ready for their accountability on the Day of Judgement. Such conduct will ultimately foster tranquility in both worlds. In addition, divine guidance ensures that the rights of Allah, the Exalted, and people are fulfilled. This will ensure justice and peace spreads

within society. Being granted the ability to achieve peace of mind in both worlds on an individual and societal level is something everyone should show gratitude for. Chapter 5 Al Ma'idah, verse 89:

"…Thus does Allah make clear to you His verses that you may be grateful."

True gratitude in intention means acting solely to please Allah, the Exalted. In speech, it entails expressing positive speech or choosing silence. In actions, it requires utilizing the blessings granted to a person in ways that are pleasing to Allah, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The one who practically shows gratitude will receive more blessings, mercy and peace in both worlds. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Allah, the Exalted, then continues encouraging muslims to avoid following in the footsteps of the people of the book who failed to support their verbal declaration of faith with actions. Chapter 5 Al Ma'idah, verse 90:

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”

In the early days of Islam, alcohol and gambling were not outright banned, as they were deeply woven into the fabric of Arab culture. Much like a skilled physician who carefully adjusts a patient's medication to ensure it is tolerable, Allah, the Exalted, took a gradual approach with certain commands and prohibitions, including those regarding alcohol and gambling. This method was designed to facilitate a smoother transition for individuals moving from a non-Muslim lifestyle to a robust Muslim faith. Implementing all the final commands and prohibitions at once would have made this journey far more challenging. Chapter 2 Al Baqarah, verse 219:

“They ask you about intoxicants and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit."…”

And chapter 4 An Nisa, verse 43:

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying…”

And finally chapter 5 Al Ma’idah, verse 90:

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters, and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”

However, Allah, the Exalted, made it clear from the outset that there is a fundamental principle in Islam that must be acknowledged, even if something was not deemed forbidden at that moment. Chapter 2 Al Baqarah, verse 219:

“*They ask you about intoxicants and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit."…”*

The core tenet of Islam teaches that if the negative consequences of something surpass its apparent advantages, it should be abandoned, even if it is not explicitly deemed forbidden in Islam. Adhering to this principle safeguards individuals from harm in both this life and the hereafter. Furthermore, Islam is a transparent and truthful faith, acknowledging that unlawful actions may offer some fleeting pleasures. However, a discerning individual will overlook these temporary and trivial benefits when the overall detriment to themselves and their loved ones are more significant.

In a Hadith from Sunan Ibn Majah, number 3371, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that a Muslim should refrain from drinking alcohol, as it is the gateway to all forms of wickedness.

Regrettably, this significant transgression has grown among Muslims over the years. It serves as the root of all evil, leading to a cascade of other sins. This is evident, as intoxication impairs one's speech and actions. A glance at the news reveals the extent of crime linked to alcohol consumption. Even those who indulge in moderation inflict harm upon their bodies, a fact supported by scientific research. The myriad physical and mental health issues tied to alcohol create a substantial strain on the National Health Service and taxpayers alike. It is indeed the root of all evil, adversely impacting the body, mind, and spirit. Alcohol erodes interpersonal relationships, as it alters behavior negatively. For instance, a clear link exists between alcohol use and domestic violence. Chapter 5 Al Ma'idah, verse 90:

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."

The juxtaposition of alcohol consumption with elements linked to polytheism in this verse underscores the significance of steering clear of it.

This grave transgression is so severe that the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Ibn Majah, number 3376, that those who habitually consume alcohol will be barred from entering Paradise.

Alcohol stands out as a significant sin, having been condemned in ten distinct ways within a single Hadith from Sunan Ibn Majah, number 3380. This condemnation encompasses the alcohol itself, its producer, the intended recipient, the seller, the buyer, the transporter, the recipient of the transport, the individual who benefits financially from its sale, the drinker, and the one who serves it. Engaging with something so thoroughly cursed will lead to a lack of genuine success unless one truly repents.

Overcoming alcohol addiction is undoubtedly challenging, yet it is essential to resist temptations, including negative influences like toxic friends. Seeking support through counseling is crucial. Remember, Allah, the Exalted, does not impose responsibilities beyond one's capacity. Chapter 2 Al Baqarah, verse 286:

“Allah does not charge a soul except [with that within] its capacity…”

These tools will help one permanently steer clear of this major sin.

Chapter 5 Al Ma'idah, verse 90:

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."

Gambling wreaks havoc on every facet of an individual's existence, impacting their career, health, finances, and family relationships. It is linked to a myriad of other vices and mental health challenges, including alcoholism, depression, and suicidal thoughts. As highlighted in verse 219, while one might occasionally win money through gambling, ultimately, they will find themselves at a loss. This is evident even among those who seem to win, as their insatiable greed for more wealth only intensifies, robbing them of any peace of mind that could come from their gambling gains. Furthermore, since gambling is unlawful, any wealth acquired becomes a burden, leading to stress, despair, and complications in both this life and the hereafter, despite fleeting moments of enjoyment, as they cannot escape the control and power of Allah, the Exalted. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

And chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As discussed earlier, any good deeds that are rooted in unlawful gains will be rejected by Allah, the Exalted. Consequently, an individual should steer clear of alcohol, gambling, and any other activities where the potential harm far exceeds any perceived advantages. Chapter 5 Al Ma’idah, verse 91:

“Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?”

It is obvious how alcohol and gambling encourages animosity and hatred between people. The drunkard often says and does things which are harmful to others and the greed of the gambler only destroys the relationships they have. The aim of the Devil through these evils is for a person to forget Allah, the Exalted. This will ensure they misuse the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical disarray, misplacing everything and everyone within their lives, and inadequately readying themselves for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite any fleeting pleasures they may experience in this world. In addition, those who indulge in alcohol and gambling will avoid the basic obligatory duties, such as the obligatory prayers. As one of the fundamental roles of the obligatory prayers is to remind people to prepare practically for the Day of Judgement, as each stage of the prayer is directly connected to events on Judgement Day, the one who fails to establish their prayers, will inevitably fail to prepare practically for their accountability on the Day of Judgement. This attitude will therefore encourage them further to misuse the blessings they have been granted. Should they continue to defy Allah, the Exalted, they will inevitably misplace their blame on others, like their spouse, for their own stress. By distancing themselves from these positive influences, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This pattern is evident when one looks at those who misuse the blessings they have been granted, such as the wealthy and famous, despite their apparent enjoyment of material comforts.

Chapter 5 Al Ma'idah, verse 90:

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters, and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”

Eating animals that have been offered to deities other than Allah, the Exalted, can lead to a spiritual malaise that threatens one's faith. Engaging in such practices might foster the belief that these other things can grant advantages in this life and the afterlife. This way of thinking has historically fueled polytheism and can subtly sway a Muslim towards comparable beliefs, even if these tendencies are not immediately apparent. Chapter 39 Az Zumar, verse 3:

“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allāh in position."…”

Devoting oneself to others can create a dependency on them for help and salvation in both worlds, which may unintentionally encourage a lazy and misguided attitude. This attitude can lead individuals to persist in disobeying Allah, the Exalted, under the mistaken notion that someone else will come to their aid in both worlds. Ultimately, this mindset brings about trouble and suffering in both realms. Therefore, the main verses under discussion highlight that Muslims are urged to nurture complete sincerity towards Allah, the Exalted, by focusing on pleasing Him rather than seeking validation from others. Those who act solely to gain the favor of anyone other than Allah, the Exalted, will find no reward from Him, as cautioned in a Hadith recorded in Jami At Tirmidhi, number 3154.

It is crucial to understand that the final point raised in verse 90, regarding the use of divining arrows for decision-making, represents a form of polytheism. The act of consuming forbidden foods is juxtaposed with polytheism to emphasize that Islam serves as a comprehensive guide for conduct. Adherents must submit to Allah, the Exalted, in every facet of their lives—be it their diet, financial dealings, the rights of others, or their religious practices, including the obligatory prayers. Thus, a person who obeys Allah, the Exalted, in certain areas, like obligatory prayers, yet disregards His commands in others, such as financial matters, is engaging in a type of minor polytheism. They are essentially crafting their own moral code in some areas while neglecting the divine guidance provided by Allah, the Exalted. Islam offers a complete behavioral framework that should permeate all aspects of life and every challenge encountered; it is not a garment to be donned or discarded at will. Those who act in this way are ultimately serving their own desires, regardless of any claims to the contrary. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

When a person wholeheartedly follows the commands of Allah, the Exalted, in all areas of life—be it secular or spiritual—they will discover true guidance in every circumstance and be shielded from straying off the right path. Chapter 5 Al Ma'idah, verse 90:

“…so avoid it that you may be successful.”

As indicated in the next verse, the foundation of this success is the sincere obedience of Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him. Chapter 5 Al Ma’idah, verse 92:

“And obey Allah and obey the Messenger…”

Obedience to Allah, the Exalted, involves fulfilling the different aspects of the Holy Quran. This involves reciting it correctly and regularly, understanding and then acting on it. Therefore, muslims must avoid only reciting it in a language they do not understand as this is not good enough to achieve success through the Holy Quran, as it is a book of guidance not only a book of recitation. Just like a map will not take a person to their destination until it is acted upon, the Holy Quran cannot guide a person to peace of mind in both worlds unless they understand and act on it.

Obedience to the Holy Prophet Muhammad, peace and blessings be upon him, involves supporting one’s verbal declaration of believing, loving and respecting him by learning and acting on his life and teachings. Chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."”

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

To cultivate one's character in the image of his revered nature is essential, embracing virtues like patience, gratitude, and generosity while shedding vices such as envy, pride, and greed. This transformation fosters inner peace, as embodying positive traits nurtures a positive mindset. By learning from and embodying the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, individuals can authentically represent him to the world. Neglecting this responsibility risks misrepresentation, which can alienate both non-Muslims and fellow Muslims from the beauty of Islamic teachings. Such misrepresentation may lead to unjust criticism of the Holy Prophet Muhammad, peace and blessings be upon him, particularly when the negative actions of some Muslims are observed. Each Muslim bears the responsibility to accurately represent Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, to the broader community.

Moreover, similar to the earlier nations that professed their love for their Holy Prophets, peace be upon them, those who did not embody their teachings will not reunite with them in the afterlife. Likewise, Muslims who neglect to genuinely follow the Holy Prophet Muhammad, peace and blessings be upon him, will not be with him in the hereafter. Instead, individuals will be united with those they chose to emulate in this life. This principle is highlighted in a Hadith recorded in Sunan Abu Dawud, number 4031.

Obeying Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, will ensure one correctly uses the blessings they have been granted as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will enable them to attain a harmonious equilibrium between mind and body and it will

aid them to effectively prioritize all aspects of their lives while preparing for their accountability on the Day of Judgement. Such behaviour will ultimately promote peace in both dimensions.

But if one fails to support their verbal declaration of faith with actions, then they will inevitably misuse the blessings they have been granted. As a result, they will end up in a chaotic mental and physical state, they will misplace everything and everyone within their lives and fail to prepare properly for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, even though they may encounter temporary joys in this world. Chapter 5 Al Ma'idah, verse 92:

"And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification."

The Holy Prophet Muhammad, peace and blessings be upon him, has delivered the notification and provided mankind with his own character, the perfect role model to emulate so that they achieve peace of mind in both worlds. If a person fails to take advantage of this, then they have no one to blame except themself and they will not escape the consequences of their decision in this world or in the next.

As always, Allah, the Exalted, does not demand perfection from people. As a result, He leaves the door of repentance open for all. Chapter 5 Al Ma'idah, verse 93:

"There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allah and believe…"

True remorse involves a profound feeling of guilt and seeking forgiveness from Allah, the Exalted, as well as from those who have been wronged, as long as it does not lead to further complications. One must genuinely commit to avoiding the same or similar wrongdoings and make amends for any rights that have been violated in relation to Allah, the Exalted, and others. It is crucial to continue faithfully obeying Allah, the Exalted, by properly using the blessings He has granted, in line with Islamic teachings.

It is important to note that eating has been mentioned in this verse in order to highlight that Islam is a complete code of conduct which extends beyond worship rituals and must therefore be applied in every aspect of one's life. One must never treat Islam like a coat which can be put on and taken off according to their desires. The one who behaves in this manner is only worshipping their desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

The one who behaves in this manner will inevitably misuse the blessings they have been granted, even if they perform some acts of worship to Allah, the Exalted. Consequently, they will find themselves in a disordered mental and physical condition, they will misplace everything and everyone within their lives and inadequately prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite experiencing fleeting moments of happiness in this world.

Avoiding this attitude and outcome is the reason why Allah, the Exalted, emphasises the importance of fearing Him which includes fearing the consequences of their actions in both worlds and why He emphasises the importance of persisting on doing good deeds, by correctly using the blessings one has been granted as outlined in Islamic teachings. Chapter 5 Al Ma'idah, verse 93:

"There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allah and believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good."

In addition, the repetition of fearing Allah, the Exalted, and doing good deeds also indicates the importance of adopting strong faith. A strong faith is vital

for maintaining obedience to Allah, the Exalted, in all situations, whether during times of ease or difficulty. This deep faith is developed by understanding and applying the clear proofs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that true obedience to Allah, the Exalted, brings peace in both this life and the afterlife. On the other hand, those who disregard Islamic teachings will find their faith weakened, making them more vulnerable to disobedience when their desires conflict with divine guidance. They fail to recognize that yielding their desires in favour of the obedience of Allah, the Exalted, results in genuine peace of mind in both worlds. Therefore, it is essential to strengthen one's faith through the pursuit of Islamic knowledge and its application, ensuring consistent obedience to Allah, the Exalted, at all times. This involves correctly using the blessings granted to them, as outlined in Islamic teachings, which will ultimately foster a balanced mental and physical state, along with the proper prioritization of all aspects of their lives.

Chapter 5 Al Ma'idah, verse 93:

"…then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good."

The fact that fearing Allah, the Exalted, has been paired up separately with belief and doing good deeds is a clear indication that both internal belief and external acts of obedience are required to achieve success and peace of mind in both worlds. In fact, the one who fails to support their verbal declaration of faith with actions is in great danger of losing their faith. Faith

resembles a fragile plant that needs the nourishment of obedient actions to flourish and survive. Similar to how a plant will fade and die without vital elements like sunlight, a person's faith can also diminish and die if it is not supported by acts of obedience. This leads to the most significant loss.

Chapter 5 Al Ma'idah, verse 93:

"…then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good."

This clearly illustrates that divine love is earned through actions of obedience rather than mere verbal affirmations of faith. The more one commits to doing good—utilizing the blessings bestowed upon them in accordance with Islamic principles—the greater the divine care, love, and protection they will receive in both worlds. This commitment guarantees a sense of peace in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

It is crucial to understand that divine love and care do not guarantee the fulfillment of every wish or the absence of challenges in life. Instead, it signifies that Allah, the Exalted, will provide tranquility of heart in all circumstances, whether in moments of comfort or hardship, as long as one remains steadfast in their obedience to Him. Chapter 5 Al Ma'idah, verse 93:

"…then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good."

Moreover, since there are no restrictions on performing good deeds, individuals are left without any justifications for inaction. Engaging in acts of obedience means correctly utilizing the blessings one has been granted as outlined in Islamic principles, making it accessible to all, regardless of the abundance or scarcity of material possessions they may possess from Allah, the Exalted.

After reminding muslims to fear Him and the consequences of their actions, through a specific example, Allah, the Exalted, reminds them that the purpose of life in this world is to be tested whether or not they obey Him by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 5 Al Ma'idah, verse 94:

“O you who have believed, Allah will surely test you through something of the game that your hands and spears [can] reach, that Allah may make evident those who fear Him unseen…”

And chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

As elaborated in verse 95, it is prohibited for pilgrims to hunt land animals, serving as an additional trial and spiritual discipline. Just as fasting forbids eating and drinking, this too is a test of faith. The purpose of these trials and spiritual practices is to enhance one's obedience to Allah, the Exalted, by fostering greater control over their intentions, words, and deeds. This heightened obedience should be maintained throughout the year, in all circumstances. These spiritual practices resemble the rigorous training soldiers undergo to prepare for actual combat. Even if a Muslim struggles to grasp the wisdom behind the decrees of Allah, the Exalted, they must still acknowledge His sovereignty and their role as His servants. This acknowledgment serves as a reminder that the Lord always ordains what is best for humanity, even if the servant cannot comprehend the reasoning behind His decisions. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

But as warned in verse 96, those who fail to understand the importance of passing the test of life in this world, will suffer in both worlds, as they will inevitably fail the test of life by misusing the blessings they have been granted. Consequently, they will find themselves in a tumultuous mental and physical state, they will misplace everything and everyone within their lives and inadequately prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite experiencing fleeting moments of happiness in this world. Chapter 5 Al Ma'idah, verse 94:

"…And whoever transgresses after that - for him is a painful punishment."

And chapter 5 Al Ma'idah, verse 95:

"O you who have believed, do not kill game while you are in the pilgrim state. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed…"

The final part of this quoted verse reminds people that they will always face the consequences of their deeds in this world, even if this is not obvious to them. In addition, this indicates the importance of learning from one’s past mistakes and the mistakes of others to ensure history does not repeat itself. Generally speaking, this prompts individuals to steer clear of a self-centred mindset, where they focus solely on their own lives and problems. Those who adopt such an attitude miss out on valuable lessons from both general history and their personal experiences, as well as the circumstances of those around them. Gaining insights from these aspects is one of the most effective ways to enhance one's behaviour and prevent the repetition of past mistakes, ultimately leading to inner peace. For instance, witnessing the wealthy and famous misuse the blessings they have been granted, only to be beset by stress, mental health issues, addiction, and even suicidal thoughts—despite fleeting moments of joy and luxury—serves as a powerful lesson. It teaches observers to avoid misusing the blessings they have been granted, reinforcing the idea that true peace of mind is not found in material possessions and fulfilling all of one’s desires. Similarly, observing someone who is unwell should inspire gratitude for one's own health and encourage its proper use before it is lost. Thus, Islam consistently urges Muslims to be mindful and observant, rather than becoming so engrossed in their own lives that they overlook the world around them. Chapter 47 Muhammad, verse 10:

“Have they not traveled through the land and seen how was the end of those before them?...”

Allah, the Exalted, then indicates the importance of sincere repentance, an aspect of which is to reform one’s character in the future to ensure they do not repeat the same mistakes. Chapter 5 Al Ma’idah, verse 95:

“…Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution.”

Genuine remorse encompasses a deep sense of guilt and seeking forgiveness from Allah, the Exalted, as well as from those who have been harmed, provided it does not create additional issues. It is essential to truly pledge to refrain from repeating the same or similar mistakes and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. It is vital to persist in faithfully obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, in accordance with Islamic principles.

Allah, the Exalted, then makes a general principle of Islam clear through a specific example. Chapter 5 Al Ma’idah, verse 96:

“Lawful to you is game from the sea and its food as provision for you and the travelers, but forbidden to you is game from the land as long as you are in the pilgrim state…”

A general principle of Islam is that Allah, the Exalted, does not test a person beyond their ability, as He makes enough things lawful which easily suffice a person from turning to the unlawful. Chapter 2 Al Baqarah, verse 286:

"Allāh does not charge a soul except [with that within] its capacity…"

Consequently, individuals cannot justify their failure to genuinely obey Allah, the Exalted. It is essential to discard the complacent mindset of merely claiming to do one's utmost when it is evident they are not. If they truly were, they would certainly fulfil all their obligations successfully. Thus, one must embrace the correct mindset, as they will be answerable in both worlds, and no justifications will be tolerated. Therefore, one must understand this truth and strive to sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, as they will be held accountable in both worlds for every intention, speech and action. Chapter 5 Al Ma'idah, verse 96:

"…And fear Allah to whom you will be gathered."

After discussing some aspects of the pilgrim state, Allah, the Exalted, then indicates the main reason for the establishment of His House in Mecca, the Kaaba, and the rituals associated with the Holy Pilgrimage. Chapter 5 Al Ma'idah, verse 97:

“Allah has made the Ka'bah, the Sacred House, standing for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things.”

The House of Allah, the Exalted, and the rituals associated with it are a permanent reminder of the constant obedience a person owes to Allah, the Exalted. Just like a muslim stands and faces the House of Allah, the Exalted, in Mecca, the Kaaba, five times a day during the obligatory prayers, they must constantly face the obedience of Allah, the Exalted, throughout their days and nights. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. This will allow them to achieve a balanced harmony between their mind and body, assisting them in effectively prioritizing every aspect of their lives and getting ready for their accountability on the Day of Judgement. This conduct will ultimately foster peace in both worlds. As Allah, the Exalted, knows all things, He is fully aware of the intentions, speech and actions of people, and will therefore hold them accountable in both worlds. Chapter 5 Al Ma’idah, verse 97:

“…*That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things.”*

Therefore, a person must for their own sake sincerely obey Allah, the Exalted. If choose to misuse the blessings they have been granted, then their

disobedience will become a source of punishment for them in both worlds. Chapter 5 Al Ma'idah, verse 98:

"Know that Allah is severe in penalty…"

Their behaviour will lead to an imbalanced mental and physical state, they will misplace everything and everyone within their life, and inadequately prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite any fleeting happiness they may experience in this world.

But as always, the doors of repentance are open for those who desire to achieve peace of mind in both worlds. Chapter 5 Al Ma'idah, verse 98:

"…and that Allah is Forgiving and Merciful."

As discussed earlier, genuine remorse encompasses a deep sense of guilt, and seeking the forgiveness of Allah, the Exalted, and the people who have been wronged, provided it does not lead to additional issues. It is essential to truly pledge to refrain from repeating the same or similar mistakes and to rectify any wrongs committed against Allah, the Exalted, and others. Consistently adhering to the obedience of Allah, the Exalted, by correctly

utilizing the blessings He has bestowed in accordance with Islamic principles is also vital.

Chapter 5 Al Ma'idah, verse 98:

"Know that Allah is severe in penalty and that Allah is Forgiving and Merciful."

This verse, like all teachings of Islam, eliminates the concept of wishful thinking and instead encourages people to adopt genuine hope in the mercy and forgiveness of Allah, the Exalted. Wishful thinking refers to the tendency to overlook the obedience of Allah, the Exalted, while naively expecting His mercy and forgiveness in this life and the afterlife. This attitude is insignificant in Islam. In contrast, true hope is based on actively obeying Allah, the Exalted, by using the blessings He has given one in line with Islamic teachings and working to better oneself. Only in this way can they genuinely expect the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is emphasized in a Hadith from Jami At Tirmidhi, number 2459. It is essential to understand this difference and to foster genuine hope in the mercy and forgiveness of Allah, the Exalted, avoiding wishful thinking, which provides no advantage in this life or the next.

As the message of Islam has been completed and delivered to mankind and as they have been provided the perfect role model in the life of the Holy Prophet Muhammad, peace and blessings be upon him, people are left with

no excuses that will save them from mental and physical stress and trouble if they choose to ignore Islamic teachings and instead insist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Chapter 5 Al Ma'idah, verse 99:

"Not upon the Messenger is [responsibility] except [for] notification. And Allah knows whatever you reveal and whatever you conceal."

As people will be tempted away from the obedience of Allah, the Exalted, by different elements within society, such as social media, fashion and culture, all of which falsely promise their followers peace of mind in exchange for misusing the blessings they have been granted, one must remain steadfast on His obedience irrespective of the outward appearance of worldly success they may observe in those who persist on disobeying Allah, the Exalted. Chapter 5 Al Ma'idah, verse 100:

"Say, "Not equal are the evil and the good, although the abundance of evil might impress you."…"

In reality, the worldly things one obtains through the disobedience of Allah, the Exalted, such as fame and wealth, become a source of stress and misery for its bearer. This is because it leads them to an unbalanced mental and physical state, it prevents them from correctly placing everything and everyone within their life and prevents them from preparing for their

accountability on the Day of Judgement. Consequently, every aspect of their existence—be it family, friendships, career, or financial status—turns into a source of anxiety. If they continue to defy Allah, the Exalted, they will misplace their frustrations, blaming innocent parties like their partners for their turmoil. By severing ties with these positive influences, they only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even thoughts of self-harm. This pattern is starkly evident in those who misuse the blessings they have been granted, such as the affluent and renowned, despite their apparent enjoyment of material comforts. Chapter 5 Al Ma'idah, verse 100:

“Say, "Not equal are the evil and the good, although the abundance of evil might impress you."…”

As indicated in verse 100, in order to avoid being tempted away from the obedience of Allah, the Exalted, by worldly things, one must adopt strong faith. A robust belief is crucial for upholding obedience to Allah, the Exalted, no matter the circumstances, whether in times of comfort or hardship. This profound faith is cultivated by understanding and implementing the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that true obedience to Allah, the Exalted, brings about peace in this life and the hereafter. Conversely, those who neglect Islamic teachings will see their faith wane, making them more susceptible to disobedience when their desires clash with divine guidance. They overlook the fact that surrendering their desires in favor of obeying Allah, the Exalted, is the genuine path to inner peace. Thus, it is vital to fortify one's faith through the pursuit of Islamic knowledge and its application, ensuring unwavering obedience to Allah, the Exalted, at all times. This ensures correctly using the

blessings bestowed upon them, as outlined in Islamic teachings, which leads to achieving tranquility in both realms by fostering a balanced mental and physical state and appropriately prioritizing all facets of their life. Chapter 5 Al Ma'idah, verse 100:

"…So fear Allah, O you of understanding, that you may be successful."

When one strives to gain certainty of faith through studying and implementing the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they must avoid a common attitude which will distract and misguide them. Chapter 5 Al Ma'idah, verse 101:

"O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing."

Even though divine revelation has ceased, none the less, this verse warns against pursuing meaningless knowledge. In respect to religious knowledge, individuals should focus their research on the subjects that Allah, the Exalted, will inquire about on Judgement Day, such as the treatment of neighbors. Topics that will not be addressed on that Day are irrelevant and merely serve as distractions. Only those who have already engaged with the

pertinent subjects can afford to delve into the trivial. Since achieving complete mastery over the essential topics is nearly impossible, it is crucial for individuals to devote their time, energy, and efforts to studying and practicing the aspects of religious knowledge that will be scrutinized on Judgement Day, leaving aside all else. Failing to do so can cause one to indulge in useless knowledge which will distract them from sincerely obeying Allah, the Exalted, and preparing for their accountability on Judgement Day, which involves correctly using the blessings they have been granted as outlined in Islamic teachings. In some cases, pursuing irrelevant knowledge can cause one to adopt beliefs and ideas which contradict Islamic teachings, as this person will often refer to religious knowledge outside the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who pursues this path may well lose their faith because of the false beliefs they have adopted. Chapter 5 Al Ma'idah, verse 102:

"A people asked such [questions] before you; then they became thereby disbelievers."

In addition, this can occur when one people indulge in secondary Islamic topics and as a result they complicate Islamic law for the wider public. This was the mistake of the Jews, who complicated their religion by over focusing on secondary religious issues and as a result, they made countless things unlawful. This attitude has been adopted by many muslim scholars who over focus on secondary Islamic issues and as a result make Islam complicated when in reality it is simple and straight forward. When Islam was made over complicated by these people, they discouraged muslims from practicing Islam, which can lead them to disbelief.

Therefore, one must avoid pursuing things which will not be questioned about on Judgement Day and strictly adhere to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, at all times and avoid referring to other sources of religious knowledge that are not rooted in the two sources of guidance. This warning has been echoed in the next verse. Chapter 5 Al Ma'idah, verse 103:

"Allah has not appointed [such innovations as] bahirah or sa'ibah or wasilah or ham. But those who disbelieve invent falsehood about Allah, and most of them do not reason."

As discussed earlier, exploring and acting on different sources of religious knowledge, even those that promote good deeds, can weaken one's commitment to the two main sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, potentially leading to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any practice not rooted in these two sources will be rejected by Allah, the Exalted. Moreover, the more one seeks knowledge from these alternative sources, the greater the risk of adopting beliefs that clash with Islamic teachings. This slow drift is how the Devil leads people astray. For example, someone facing difficulties might be tempted to explore certain spiritual practices that contradict Islamic values. If this person is unaware and has been following these alternative teachings, they may fall prey to this trickery, beginning to engage in rituals that oppose Islam. They might even develop misconceptions about Allah, the Exalted, and the universe that contradict Islamic beliefs, such as the idea that individuals or

supernatural entities can control their destiny, as their perspective is shaped by sources outside the two primary guides. Some of these misguided actions and beliefs can lead to outright disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim may unknowingly drift away from their faith by relying on alternative sources of religious knowledge. This is why engaging in religious innovations that lack foundation in the primary sources of guidance can lead one down a path influenced by the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Chapter 5 Al Ma’idah, verse 103:

“Allah has not appointed [such innovations as] bahirah or sa'ibah or wasilah or ham. But those who disbelieve invent falsehood about Allah, and most of them do not reason.”

Throughout history, people have always fabricated and innovated religious and cultural practices as it allows them to fulfil their worldly desires, such as gaining wealth and leadership. One must avoid behaving in this manner as it will only encourage them to misuse the blessings they have been granted. As a result, they will become overwhelmed by mental and physical distress, they will misplace everything and everyone within their lives, and prevent them from preparing for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, even though they may encounter brief moments of happiness in this world. In addition, the one who innovates misguided practices will increase their sins, even after their die, as long as others are following their bad advice and instructions. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674.

As indicated by verse 104, one of the reasons people fail to use their common sense and as a result persist on baseless religious innovations and cultural practices is out of blind imitation of others, such as their elders. Chapter 5 Al Ma’idah, verse 104:

“And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?”

It is crucial for Muslims to refrain from mindlessly imitating others and to instead seek out and apply Islamic knowledge. This empowers them to distinguish between true guidance and falsehood. Islam explicitly condemns the practice of following teachings without comprehension, urging Muslims to engage with and implement Islamic principles thoughtfully and insightfully, thereby safeguarding themselves from the pitfalls of unthinking imitation. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Blind imitation also breeds fragile faith. Those with weak faith are quick to disregard Allah, the Exalted, when their desires clash with His commands. In contrast, individuals who embrace and practice Islamic teachings with comprehension cultivate a robust faith. This unwavering belief empowers them to consistently obey Allah, the Exalted, utilizing the blessings He has granted them correctly, as they understand that true tranquility in both this life and the hereafter stems from such conduct.

In addition, one must avoid blind imitation of the different elements of society, such as people, social media, fashion and culture and instead, for their own sake, obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, even if their desires are contradicted. They should act like a wise patient who follows their doctor's advice, understanding that it is ultimately for their own good, despite the

unpleasantness of bitter medications and a strict dietary regimen. Just as this prudent patient will attain optimal mental and physical health, so too will those who accept and practice Islamic teachings. This is because Allah, the Exalted, is the only One with the comprehensive knowledge necessary to help individuals achieve a harmonious mental and physical state and to place everything and everyone in their lives appropriately. The collective understanding of human mental and physical conditions within society, despite extensive research, falls short of achieving this goal, as it cannot address every challenge one may encounter in life. Their guidance cannot shield one from all forms of mental and physical strain, nor can it ensure the proper arrangement of one's life due to inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, possesses this profound knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when observing those who utilize the blessings granted to them in accordance with Islamic teachings versus those who do not. While many patients may not grasp the scientific rationale behind their prescribed treatments and thus place blind trust in their doctors, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam to recognize its beneficial impact on their lives. He does not demand blind faith in Islamic teachings; rather, He desires that people acknowledge their truth through clear evidence. However, this necessitates an unbiased and open-minded approach to the teachings of Islam. Chapter 12 Yusuf, verse 108:

"Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

Furthermore, since Allah, the Exalted, is the sole Master of the spiritual hearts of individuals, the abode of peace of mind, He alone determines who is granted this peace and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

As long as one remains firm on obeying Allah, the Exalted, they will be protected from the misguided practices and beliefs of other people. Chapter 5 Al Ma’idah, verse 105:

“O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided…”

It is important to note that this verse does not exempt a muslim from the important duty of correctly commanding good and forbidding evil. This verse means that only after one fulfils their duties to Allah, the Exalted, and people, an aspect of which is to command good and forbid evil with the right knowledge and attitude, will there be protected from the misguidance of others.

It is therefore crucial for Muslims to persistently promote good and discourage evil with kindness, drawing from Islamic teachings. A Muslim should not assume that their obedience to Allah, the Exalted, will shield them from the negative influences of misguided individuals. Just as a healthy apple can spoil when placed among rotten ones, a Muslim who neglects to encourage righteousness may find themselves influenced by the surrounding negativity, whether overt or subtle. Even if society at large seems indifferent, it remains essential to guide one's family and dependents, as their harmful behaviors can have a more profound impact on them. This responsibility is underscored by a Hadith in Sunan Abu Dawud, number 2928. Even in the face of indifference, a Muslim must continue to offer gentle advice, grounded in solid knowledge and evidence. Promoting good and forbidding evil without understanding or courtesy will only alienate others from the truth and proper guidance, ultimately harming the entire community.

True protection from societal ills and forgiveness on the Day of Judgement comes only to those who rightly command good and prohibit evil. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

And chapter 5 Al Ma’idah, verse 105:

“…To Allah is you return all together; then He will inform you of what you used to do.”

However, if they are solely focused on their own interests and disregard the behavior of those around them, there is a genuine concern that the detrimental influences of others could ultimately steer them off course.

Chapter 5 – Al Ma'idah, Verses 106-120 of 120

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ
ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ
فَأَصَٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ ۚ تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ فَيُقْسِمَانِ بِٱللَّهِ
إِنِ ٱرْتَبْتُمْ لَا نَشْتَرِى بِهِۦ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَٰدَةَ ٱللَّهِ إِنَّآ إِذًا
لَّمِنَ ٱلْءَاثِمِينَ ﴿١٠٦﴾

فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ
ٱسْتَحَقَّ عَلَيْهِمُ ٱلْأَوْلَيَٰنِ فَيُقْسِمَانِ بِٱللَّهِ لَشَهَٰدَتُنَآ أَحَقُّ مِن شَهَٰدَتِهِمَا
وَمَا ٱعْتَدَيْنَآ إِنَّآ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٠٧﴾

ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَٰدَةِ عَلَىٰ وَجْهِهَآ أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ بَعْدَ أَيْمَٰنِهِمْ ۗ
وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿١٠٨﴾
۞ يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ
عَلَّٰمُ ٱلْغُيُوبِ ﴿١٠٩﴾

إِذۡ قَالَ ٱللَّهُ يَٰعِيسَى ٱبۡنَ مَرۡيَمَ ٱذۡكُرۡ نِعۡمَتِي عَلَيۡكَ وَعَلَىٰ وَٰلِدَتِكَ إِذۡ
أَيَّدتُّكَ بِرُوحِ ٱلۡقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِي ٱلۡمَهۡدِ وَكَهۡلٗاۖ وَإِذۡ عَلَّمۡتُكَ
ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَۖ وَإِذۡ تَخۡلُقُ مِنَ ٱلطِّينِ كَهَيۡـَٔةِ
ٱلطَّيۡرِ بِإِذۡنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيۡرَۢا بِإِذۡنِيۖ وَتُبۡرِئُ ٱلۡأَكۡمَهَ
وَٱلۡأَبۡرَصَ بِإِذۡنِيۖ وَإِذۡ تُخۡرِجُ ٱلۡمَوۡتَىٰ بِإِذۡنِيۖ وَإِذۡ كَفَفۡتُ بَنِيٓ
إِسۡرَٰٓءِيلَ عَنكَ إِذۡ جِئۡتَهُم بِٱلۡبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ إِنۡ هَٰذَآ إِلَّا
سِحۡرٞ مُّبِينٞ ١١٠

وَإِذۡ أَوۡحَيۡتُ إِلَى ٱلۡحَوَارِيِّـۧنَ أَنۡ ءَامِنُواْ بِي وَبِرَسُولِي قَالُوٓاْ ءَامَنَّا وَٱشۡهَدۡ
بِأَنَّنَا مُسۡلِمُونَ ١١١

إِذۡ قَالَ ٱلۡحَوَارِيُّونَ يَٰعِيسَى ٱبۡنَ مَرۡيَمَ هَلۡ يَسۡتَطِيعُ رَبُّكَ أَن يُنَزِّلَ
عَلَيۡنَا مَآئِدَةٗ مِّنَ ٱلسَّمَآءِۖ قَالَ ٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤۡمِنِينَ ١١٢

قَالُواْ نُرِيدُ أَن نَّأۡكُلَ مِنۡهَا وَتَطۡمَئِنَّ قُلُوبُنَا وَنَعۡلَمَ أَن قَدۡ صَدَقۡتَنَا
وَنَكُونَ عَلَيۡهَا مِنَ ٱلشَّٰهِدِينَ ١١٣

قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا
عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١٤﴾

قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّىٓ أُعَذِّبُهُۥ عَذَابًا لَّآ
أُعَذِّبُهُۥٓ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿١١٥﴾

وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ
مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ
قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّٰمُ
ٱلْغُيُوبِ ﴿١١٦﴾

مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ
شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ
شَىْءٍ شَهِيدٌ ﴿١١٧﴾

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾

قَالَ ٱللَّهُ هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ١١٩

لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌۢ ١٢٠

“O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest - [that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by Allah if you doubt [their testimony, saying], "We will not exchange it [our oath] for a price [worldly gain], even if he should be a near relative, and we will not withhold the testimony of [ordained by] Allah. Indeed, we would then be of the sinful."

But if it is found that those two were guilty of sin [perjury], let two others stand in their place [who are] foremost [in claim] from those who have a lawful right. And let them swear by Allah, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers."

That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allah and listen [obey Him]; and Allah does not guide the defiantly disobedient people.

The Day when Allah will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen."

When Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit [the angel

Gabriel] and you spoke to the people in the cradle and in maturity; and [remember] when I taught you the book and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind [from birth] and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."

And [remember] when I inspired to the disciples, "Believe in Me and in My messenger [Prophet Eesa, peace be upon him]." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]."

[And remember] when the disciples said, "O Jesus, Son of Mary, can your Lord send down to us a table [spread with food] from the heaven?" [Jesus] said, "Fear Allah, if you should be believers."

They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."

Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."

Allah said, "Indeed, I will send it down to you, but whoever disbelieves afterwards from among you - then indeed I will punish him with a punishment by which I have not punished anyone among the worlds."

And when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.

I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.

If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.

Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment.

To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent."

When Allah, the Exalted, calls upon the believers in the Holy Quran, He emphasizes the importance of backing their spoken faith with actions. In Islam, merely claiming to have faith without corresponding deeds holds little significance. Actions serve as the necessary proof to earn rewards and mercy in both this life and the hereafter. Just as a fruit-bearing tree is valuable only when it yields fruit, faith is meaningful only when it leads to good deeds. In this case, Allah, the Exalted, urges muslims to ensure their inheritance are distributed correctly after their death by taking witnesses of their will. Chapter 5 Al Ma'idah, verse 106:

"O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest - [that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you…"

The first thing to note is that Allah, the Exalted, connected the physical expression of one's belief in Him in a worldly matter. This indicates the Islam is a complete code of conduct which affects every aspect of a person's worldly and religious life. Therefore, one must never treat Islam as if it is only a set of acts of worship and therefore has no bearing on their worldly activities. In every situation, whether worldly or religious, one must sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, as this is the condition of being a true believer in Allah, the Exalted. This will help them achieve a harmonious mental and physical state and allow them to properly prioritize everything and everyone in their lives while getting ready for their accountability on the Day of Judgement. As a result, this mindset will foster peace of mind in both this life and the next.

Chapter 5 Al Ma’idah, verse 106:

“…[that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer…”

The two people that should be selected should be well known to the one giving the bequest and they should be trustworthy. If one is travelling while death occurs, then they should rely on two muslims which should be located and chosen at a Mosque after the congregational prayer. As indicated in verse 106, the one who offers their prayers at the Mosque is more likely to fear Allah, the Exalted, and fulfil their duty as a witness correctly. Chapter 5 Al Ma’idah, verse 106:

“…and let them both swear by Allah if you doubt [their testimony, saying], "We will not exchange our oath for a price, even if he should be a near relative, and we will not withhold the testimony of Allah. Indeed, we would then be of the sinful."”

This verse warns against committing perjury. In a Hadith recorded in Sahih Bukhari, number 2673, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that those who bear false witness to unjustly seize

the belongings of others will face Allah, the Exalted, on Judgement Day while He has angry with them.

It is crucial to understand that this applies to the belongings of everyone, regardless of their beliefs. This situation can arise even if someone is dutiful in their worship of Allah, the Exalted, such as performing the obligatory prayers. Sadly, this is often seen in developing countries, where some Muslims may file fraudulent claims in court to acquire possessions that are not theirs, including money and property. A Hadith from Sahih Bukhari, number 2654, highlights that this is considered one of the gravest sins. This Hadith ranks perjury alongside polytheism and disrespecting parents. Similarly, Allah, the Exalted, addresses this in the Holy Quran. Chapter 22 Al Hajj, verse 30:

"…So avoid the uncleanliness of idols and avoid false statement."

A Hadith in Sunan Ibn Majah, number 2373, strongly cautions against the dangers of not genuinely repenting from being a false witness. Those who do not repent will remain stationary on the Day of Judgement until Allah, the Exalted, directs them to Hell. Indeed, anyone who falsely testifies to unjustly acquire something, no matter how small, like a twig from a tree, will face Hell, as affirmed in a Hadith found in Sahih Muslim, number 353.

Bearing false witness is a grave sin that encompasses many other serious offenses, including lying. When someone falsely testifies against another, they are committing a sin against that individual. Allah, the Exalted, will not forgive this sin until the victim chooses to forgive the wrongdoer. If forgiveness is not granted, the good deeds of the false witness will be transferred to the victim, and if needed, the victim's sins will be placed upon the false witness to ensure justice on Judgement Day. This could ultimately lead to the false witness being cast into Hell, as stated in a Hadith found in Sahih Muslim, number 6579. Additionally, a false witness sins if they testify on behalf of someone else, enabling that person to wrongfully claim something that does not belong to them. Such behavior directly contradicts the teachings of the Holy Quran, which instructs Muslims to refrain from assisting one another in wrongdoing and instead to support each other in righteous actions. Chapter 5 Al Ma'idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

A dishonest witness will incur additional sins by utilizing something that has become forbidden due to the manner in which it was acquired. For instance, if someone gained wealth through dishonest means and then donated it to charity, that act would be rejected and counted as a sin, since Allah, the Exalted, only accepts what is lawful. This is supported by a Hadith in Sahih Muslim, number 2342. In reality, any actions taken with that wealth will lack blessings and be considered sinful because it was obtained unlawfully.

All Muslims are obligated to always tell the truth, whether in casual conversations or when giving testimony in court. Any form of lying is sinful and can lead to Hell. Those who persist in deceit will be marked as great liars by Allah, the Exalted. It is clear what fate awaits someone on Judgment Day who has earned such a label from Allah, the Exalted. This warning is echoed in a Hadith from Jami At Tirmidhi, number 1971.

Ultimately, unlawfully taking what belongs to others, whether through legal proceedings or other methods, must be avoided, as it goes against the principles of a genuine Muslim and believer. A true Muslim and believer refrains from causing verbal or physical harm to others and their belongings. This guidance is highlighted in a Hadith from Sunan An Nasai, number 4998. It is essential to treat others and their possessions as one would wish to be treated.

Allah, the Exalted, then gives a means to reduce the chance of people committing perjury. Chapter 5 Al Ma'idah, verses 107-108:

"But if it is found that those two were guilty of perjury, let two others stand in their place [who are] foremost [in claim] from those who have a lawful right. And let them swear by Allah, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers." That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allah…"

As indicated by this verse, Allah, the Exalted, emphasizes the importance of both reverence for Him and the consequences of violating Islamic laws. This dual approach is essential for fostering justice and peace in society. A robust legal framework alone is insufficient; without the fear of Allah, the Exalted, as individuals may feel emboldened to break the law if they feel they can escape worldly consequences. Moreover, a good legal system can be exploited when there is no fear of divine accountability. In addition, a good and just law system is required to deter people from committing crimes, especially those who do not fear Allah, the Exalted. Thus, to promote justice and peace, a society requires both a sound and unbiased legal system, which can only be provided by Allah, the Exalted, and the fear of Allah, the Exalted.

Chapter 5 Al Ma'idah, verse 108:

"…And fear Allah and listen…"

In addition, this verse indicates the importance of hearing divine knowledge correctly so that it leads to physical acts of obedience. Hearing correctly involves concentrating when learning Islamic knowledge so that the information is heard and understood. They must reflect over the knowledge and appreciate how it is connected to their past actions. They must reflect on how to actualize the knowledge which was discussed in the future and sincerely implement it into their lives. The one who does not take these steps has not heard divine teachings correctly and will therefore not implement

them in their lives. Failing to correctly listen to Islamic knowledge is a major reason why muslims who have access to Islamic knowledge, such as lectures, do not change their behaviour or actions at all, as they wrongfully believe merely listening to Islamic knowledge is good enough to please Allah, the Exalted, even if they do not have the intention to implement the teachings into their lives. Chapter 5 Al Ma'idah, verse 108:

"…And fear Allah and listen; and Allah does not guide the defiantly disobedient people."

As a result of failing to correctly listen and therefore implement Islamic teachings, one will inevitably misuse the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, they will misplace everything and everyone within their life and fail to properly prepare for their accountability on the Day of Judgement. This can result in stress and difficulties in both this life and the next, despite any material comforts they may have.

As discussed earlier, Allah, the Exalted, connected believing in Him with a worldly matter, such as inheritance, in order to make it clear that Islam encompasses all worldly and religious matters. The next verse switches to the Day of Judgement after discussing a worldly matter in order to further emphasize this important Islamic principle, as all things, whether worldly or religious will be questioned about on Judgement Day. Chapter 5 Al Ma'idah, verse 109:

“The Day when Allah will assemble the messengers and say, "What was the response you received?"…”

This verse makes it clear that just like people hope for the intercession of the Holy Prophets, peace be upon them, on the Day of Judgement, the Holy Prophets, peace be upon them, will also testify against people. Therefore, one must avoid adopting wishful thinking in respect to the intercession of righteous people on their behalf and instead adopt true hope in it. Wishful thinking involves persisting on the disobedience of Allah, the Exalted, and then expecting the intercession of righteous people to save them. This mocking attitude may well cause one to be deprived of intercession on the Day of Judgement. In fact, as warned in this verse and others, the one who behaves in this manner may well find that the righteous, such as the Holy Prophet Muhammad, peace and blessings be upon him, testifies against them on Judgement Day. Chapter 4 An Nisa, verse 41:

“So how [will it be] when We bring from every nation a witness and we bring you, [i.e. Prophet Muhammad, peace and blessings be upon him] against these [people] as a witness?”

And chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse indicates Muslims as they are the only ones who embraced the Holy Quran, while non-Muslims never accepted it to begin with. It is clear, without needing a scholar, what will occur to those the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on Judgement Day.

Real hope in intercession involves sincerely obeying Allah, the Exalted, by correctly using the blessings one has been granted as outlined in Islamic teachings and then hoping for the intercession of the righteous, such as the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 5 Al Ma’idah, verse 109:

“The Day when Allah will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen."”

This particular exchange indicates the mercy of the Holy Prophets, peace be upon them, as they do not desire to testify against people, as they know their testimony against someone will lead to their damnation.

In addition, their response to Allah, the Exalted, reinforces the reality that despite their high status, they are the servants of Allah, the Exalted, whose status and knowledge is limited, even if people falsely believed their status to be higher than the status granted to them by Allah, the Exalted. People behaved in this manner in order to convince themselves and others that they will not be held accountable for their deeds with Allah, the Exalted, on Judgement Day, as their Holy Prophets, peace be upon them, will intercede and save them. This is the belief of the Jews regarding the Holy Prophet Musa, peace be upon him, and some of the muslims believe this about the Holy Prophet Muhammad, peace and blessings be upon him, and as indicated by the next verse, the Christians believe this about the Holy Prophet Eesa, peace be upon him. Chapter 5 Al Ma'idah, verse 110:

"When Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother…""

By mentioning that every blessed attribute and miracle of the Holy Prophet Eesa, peace be upon him, was a blessing and favor of Allah, the Exalted, eliminates divinity being ascribed to him or his mother, as a divine being innately possesses good attributes and power and is therefore not granted them by another. Chapter 5 Al Ma'idah, verse 110:

"When Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit…""

The pure spirit refers to the Archangel Jibraeel, peace be upon him, whose task was to support the Holy Prophet Eesa, peace be upon him. Again, this negates attributing divinity to the Holy Prophet Eesa, peace be upon him, as a divine being does not need the support of others and instead supports others.

Chapter 5 Al Ma’idah, verse 110:

“…and you spoke to the people in the cradle and in maturity…”

The ability to speak as a baby is truly miraculous, while speaking as an adult is quite ordinary. Thus, when it refers to him speaking as a grown man, it likely refers to when he will come back to Earth before the world's end to guide the Muslims and confront the Anti-Christ. His return is mentioned in numerous Hadiths, including the one found in Sahih Muslim, number 7381. The Holy Prophet Eesa, peace be upon him, was taken up alive when his foes attempted to kill him, and he is expected to return as the representative of the Holy Prophet Muhammad, peace and blessings be upon him, before the end of time.

Chapter 5 Al Ma’idah, verse 110:

“…and [remember] when I taught you the Book and wisdom and the Torah and the Gospel…”

The book and wisdom mentioned in this verse is described as the Torah and the Bible. The book may refer to the law, which serves as a guideline for individuals to properly utilize the blessings they have been granted. By adhering to this law, they can attain inner peace, by achieving a balanced mental and physical state and by correctly placing everyone and everything within their life. In addition, this involves fulfilling the rights owed to Allah, the Exalted, and to others, which will cause the spread of peace and justice within society. Therefore, this legal framework promotes the establishment of peace and justice in society. Wisdom plays a crucial role as it instructs individuals on how to effectively apply their knowledge, including the law, for the benefit of themselves and others in both this life and the hereafter. To foster a fair and harmonious society, both law and wisdom are essential. Without wisdom, the law can be misinterpreted, allowing individuals to exploit loopholes to harm others. Conversely, wisdom devoid of legal structure may lead people to create their own moral codes based on personal beliefs of right and wrong. Any human-made moral guidelines are unlikely to bring about true peace of mind due to limitations in knowledge, experience, foresight, and inherent biases, whether deliberate or not. Thus, lacking the law, wisdom alone will also hinder the attainment of inner peace and the promotion of justice and harmony in society, as individuals will struggle to fulfill the rights of others.

The children of Israel developed a mindset that focused excessively on the laws of the Torah while neglecting the wisdom it contained. This led their scholars to exploit the Torah's teachings for personal gain, like wealth and

power. The Holy Prophet Eesa, peace be upon him, was sent to guide them with the Bible, which emphasized wisdom to help them find a balance between law and wisdom, ultimately promoting peace and justice in their community.

Chapter 5 Al Ma'idah, verse 110:

"…and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission…"

In every instance, it has been emphasized that these miracles were bestowed upon the Holy Prophet Eesa, peace be upon him, by Allah, the Exalted. If he were divine, he would have been able to perform these miracles on his own, without relying on Allah, the Exalted.

Generally speaking, Muslims should value the miracles of the Holy Prophets, peace be upon them, and strive to understand the lessons they convey. This understanding will help them stay committed to obeying Allah, the Exalted. It is essential that these miracles are not merely seen as entertaining tales that leave audiences in awe without imparting any meaningful lessons or encouraging the contemplation of other valuable Islamic teachings, like the

admirable traits of the Holy Prophets, peace be upon them, that all Muslims should embrace.

In addition, in a similar verse of the Holy Quran, even though multiple miracles were mentioned yet they were described as a single one. Chapter 3 Alee Imran, verse 49:

"…Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers."

This suggests that a holistic observation is necessary. When approached this way, these miracles serve as evidence for the Day of Judgement. The first miracle, creating a living bird from clay, symbolizes the creation of humanity. The subsequent miracles, healing the blind and the leper, reflect the ailments and aging that everyone faces in life. The next miracle, resurrecting the dead, signifies the resurrection on the Day of Judgement. Lastly, the miracle of revealing people's hidden actions illustrates the importance of being accountable for one's deeds on that Day. A genuine believer holds a strong conviction about their accountability on the Day of Judgement and actively prepares for it. Chapter 3 Alee Imran, verse 49:

"…Indeed in that is a sign for you, if you are believers."

Effectively getting ready for the Day of Judgement means using the blessings bestowed upon one in accordance with divine guidance. Therefore, Muslims should cultivate a strong belief in their accountability on the Day of Judgement to ensure they are truly prepared. Some may acknowledge their accountability internally, yet they might not take the necessary steps to prepare. This is why one often sees Muslims who continue to disobey Allah, the Exalted, even while professing their belief in their accountability on the Day of Judgement.

Moreover, it is essential to embrace the right mindset about one's accountability on the Day of Judgement. They must steer clear of wishful thinking that leads people to persist on the disobedience of Allah, the Exalted, while believing they will somehow succeed on that Day. This is the wishful thinking adopted by the Christians who believe salvation is guaranteed to them in the hereafter, irrespective of their deeds. Remember, Allah, the Exalted, will not equate the actions of those who do good with those who do evil, regardless of their beliefs. Chapter 45 Al Jathiyah, verse 21:

"Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge."

To truly prepare for accountability on the Day of Judgement, it is essential to back up one’s verbal declaration of faith with actions of obedience. This way, they can hope for peace and success in both this life and the next. A Hadith from Jami At Tirmidhi, number 2459, highlights the distinction between mere wishful thinking and genuine hope in Allah, the Exalted. It is crucial to steer clear of wishful thinking, as it can lead to continued disobedience to Allah, potentially jeopardizing one's faith before leaving this world. Faith is akin to a plant that requires nourishment through acts of obedience to thrive. Just as a plant deprived of sunlight cannot grow and may wither away and die, a person's faith that is not nurtured with obedience is at risk of stagnation and could ultimately perish. This represents the most significant loss.

Generally speaking, denying the possibility of humans being resurrected on the Day of Judgement is a strange claim when there are many examples of resurrection which occur throughout the days, months and years. For example, Allah, the Exalted, uses rain to give life to a dead barren land and causes a dead seed to burst forth alive in order to provide for the creation. Similarly, Allah, the Exalted, can and will give life to the dead seed named human, who is buried in the Earth, like the dead seed which sprouts to life. The changing of the seasons clearly show the resurrection. For example, during winter, the leaves of trees die and fall off and the tree appears lifeless. But during other seasons, the leaves grow once again and the tree appears full of life. The sleep wake cycle of all creatures is another example of resurrection. Sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns a person’s soul to them if they are destined to live on thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Moreover, the Day of Judgment is an inevitable event. Observing the universe reveals numerous instances of balance. For instance, Earth is situated at an ideal distance from the Sun; if it were even slightly closer or farther, the Earth would be uninhabitable. Similarly, the water cycle operates in perfect harmony, with water evaporating from the ocean, condensing in the atmosphere, and falling as rain, ensuring life continues on Earth. The soil is designed to be balanced, allowing delicate seedling shoots to break through while being sturdy enough to support heavy structures. These examples not only highlight the existence of a Creator but also the principle of balance. However, one glaring imbalance exists in the world: human actions. One often witnesses oppressive individuals who evade consequences, while many who suffer oppression and hardship do not receive the full rewards for their endurance. Many devout Muslims face numerous challenges in this life, receiving only a fraction of their due rewards, while those who defy Allah, the Exalted, seem to enjoy worldly luxuries with minimal issues. Just as Allah, the Exalted, has established balance in all His creations, the system of reward and punishment for actions should also reflect this balance. Since this is not the case in the current world, it must be realized at another time, specifically on the Day of Judgement.

Allah, the Exalted, has the power to fully reward and punish in this life. However, one reason He may choose not to fully punish here is to provide individuals with numerous chances to genuinely repent and improve their actions. Similarly, He does not grant Muslims complete rewards in this world

because it is not their ultimate Paradise. Moreover, having faith in the unseen, particularly the complete rewards awaiting Muslims in the afterlife, is a crucial part of belief. In fact, this belief in the unseen is what truly enriches faith, as believing only in what can be sensed, like receiving full rewards in this life, lacks the same significance. The fear of facing complete punishment, combined with the hope of receiving full rewards in the afterlife, motivates individuals to avoid sins and engage in good actions.

For the Day of Recompense to begin, the physical world must come to an end. This is necessary because rewards and punishments can only be assigned after everyone's actions have ceased. Thus, the Day of Recompense cannot occur until all human actions are finished, meaning the material world will eventually come to an end.

Contemplating this discussion can enhance one's belief in the Day of Judgement, motivating them to wisely utilize the blessings they have received, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, ultimately leading to tranquillity and success in this life and the hereafter. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

Chapter 5 Al Ma'idah, verse 110:

"…and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic.""

Even though the scholars from the people of the book clearly recognized the Holy Prophet Eesa, peace be upon him, and the Bible, as they were familiar with Holy Prophets, peace be upon them, and divine teachings, yet they rejected and even attempted to kill him. Allah, the Exalted, warned their descendants, the people of the book, against this behaviour as they were treating the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran in the same manner, even though they clearly recognized the truthfulness of Islam. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

"Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…"

And chapter 5 Al Ma’idah, verse 59:

“Say, "O People of the Scripture, do you resent us except [for the fact] that we have believed in Allah and what was revealed to us and what was revealed before and because most of you are defiantly disobedient?"”

Moreover, both the people of the book and the non-Muslims in Mecca acknowledged that the Holy Prophet Muhammad, peace and blessings be upon him, had not been educated in earlier divine texts, making it impossible for him to have invented the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The people of the book were seen as bearers of holy wisdom, granting them a unique status in society, even among idol worshippers. However, this respected position faced significant opposition with the emergence of Islam.

The people of the book also experienced jealousy because the Holy Prophet Muhammad, peace and blessings be upon him, descended from the Holy Prophet Ismaeel, peace be upon him, rather than his brother, the Holy Prophet Ishaaq, peace be upon him, as they did. Their beliefs were strongly tied to the significance of lineage, which they believed provided them with an advantage over others. Consequently, they found it difficult to accept a Holy Prophet, peace and blessings be upon him, from a different lineage, as it challenged their perceived superiority.

Moreover, the scholars from the people of the book recognized that embracing Islam would mean they would need to correctly use the blessings they had been granted as outlined in divine principles. They were also concerned that converting to Islam might diminish the authority, respect, and social status they had established in their society, which contributed to their reluctance to accept the faith. Chapter 2 Al Baqarah, verse 87:

"And We did certainly give Moses the Scripture [i.e., the Torah] and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit [i.e., the angel Gabriel]. But is it [not] that every time a messenger came to you, with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed."

Muslims must avoid following in their footsteps by picking and choosing which Islamic teachings to act upon and which ones to ignore according to their desires. The one who behaves in this manner is only worshipping themself even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

The one who behaves in this manner will inevitably misuse the blessings they have been granted, even if they obey Allah, the Exalted, in some aspects of their life. Consequently, they will struggle with mental and physical balance, finding it hard to handle their relationships and responsibilities and they will fail to prepare correctly for their accountability on the Day of Judgement. This behaviour will therefore lead to stress and trouble in both this life and the afterlife, irrespective of any material wealth they may enjoy.

After discussing the true status of the Holy Prophet Eesa, peace be upon him, Allah, the Exalted, acknowledges that some people from the children of Israel did accept and follow him correctly. Chapter 5 Al Ma’idah, verse 111:

“And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Jesus." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]."”

This was a criticism of the Christians who claimed to be following in the footsteps of the disciples of the Holy Prophet Eesa, peace be upon him, even though they were very far from their path. Sadly, many muslims have

adopted a similar attitude whereby they claim they are following the footsteps of the Companions, may Allah be pleased with them, even though they are far from their path, as they fail to practically obey Allah, the Exalted, as they did, by correctly using the blessings they have been granted as outlined in Islamic teachings. Instead, many Islamic preachers have the habit of discussing the great respect and love the Companions, may Allah be pleased with them, had for the Holy Prophet Muhammad, peace and blessings be upon him, and their high ranks in the eyes of Islam as these things entertain their listeners while they intentionally avoid discussing their good characteristics, their sacrifice and struggle to please Allah, the Exalted, at all times, as this would make their listeners feel bad, as they fail to behave in the same manner. One must avoid this attitude and instead adopt real belief in Allah, the Exalted, and His Holy Prophets, peace be upon them, like the disciples of the Holy Prophet Eesa, peace be upon him, did. Chapter 5 Al Ma'idah, verse 111:

"And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Jesus." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah].""

Genuine faith in Allah, the Exalted, means supporting one's spoken belief with actions. A true believer acknowledges Allah, the Exalted, as their Lord and willingly embraces their role as His servant. Such a servant does not seek personal gratification or expect others to cater to their needs. Instead, they place the pleasure and obedience to their Master above all else, including following trends, social media, or the desires of others. Their sole aim is to please their Master. Moreover, a true servant recognizes that everything they own, even their own life, is a gift from their Creator, Allah, the Exalted. Consequently, they are eager to utilize all that they have in ways

that are pleasing to Allah, the Exalted, as guided by the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A devoted servant understands that true peace of mind cannot be achieved while disobeying Allah, the Exalted, who governs all aspects of existence, including the hearts of people, the abode of peace of mind. Therefore, they diligently strive to obey Him by using the blessings He has granted them in accordance with Islamic principles, as this is the path to achieving peace in both this life and the hereafter, through obtaining a balanced mental and physical state and correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

The more someone behaves in this way, the deeper their faith in Allah, the Exalted, becomes. Furthermore, a believer in Allah, the Exalted, understands that they will be responsible for their actions on the Day of Judgement. This awareness motivates them to live out their faith by actively preparing for it, which means utilizing the blessings they have received in ways that are pleasing to Allah, the Exalted, in line with Islamic principles. Chapter 2 Al Baqarah, verse 177:

“…but [true] righteousness is [in] one who believes in Allāh, the Last Day…”

Thus, someone who professes faith in Allah, the Exalted, and the Day of Judgement but does not follow through with actions that reflect this belief should take a moment to reflect on their faith, as their absence of good deeds indicates a weakness in their belief in Allah, the Exalted, and the Last Day.

Believing in Allah, the Exalted, can be deepened and reinforced by studying the Holy Quran and putting its teachings into practice, as well as by recognizing the signs of His creation in the universe, as highlighted in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. For instance, when one looks at the numerous harmonious systems in the universe—like the ideal distance of the Sun from the Earth, the water cycle, and the ocean's density that supports both ships and marine life—they can see the work of a Creator. Such intricate balance cannot simply arise from random occurrences. Moreover, if there were many gods, it would result in disorder, as each deity would have conflicting desires for the universe. This is clearly not the case, which points to the existence of one God, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Chapter 5 Al Ma'idah, verse 111:

“And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Jesus." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]."”

Having faith in the Holy Prophets, peace be upon them, means actively embracing their lifestyle, behavior, and teachings as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The exemplary behavior of the Holy Prophet Muhammad, peace and blessings be upon him, encapsulates and enhances their noble conduct. Thus, it is essential to back one's verbal affirmation of faith in him by earnestly studying and embodying his life, teachings, and virtuous character. Chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.”

And chapter 3 Alee Imran, verse 31:

“Say, [Prophet Muhammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins…”"

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Expressing love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, while not following his teachings and example is inconsistent with that claim. Just as many seek his intercession on Judgement Day, they should also be mindful of the possibility that he might testify against them if they neglect to learn and practice his traditions and the teachings of the Holy Quran. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Qur’ān as [a thing] abandoned."”

This verse refers to Muslims as they are the only ones who embraced the Holy Quran, while non-Muslims never accepted it to begin with. It is obvious, even to those without scholarly insight, what will occur to those who the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on Judgement Day.

To seek his intercession rather than face his testimony on Judgement Day, one must embrace and practice the teachings of the Holy Quran and his traditions. This approach will help them utilize the blessings bestowed upon them in a manner that pleases Allah, the Exalted, ultimately bringing peace of mind in this life and the hereafter.

Finally, merely expressing love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, without embodying his character and actions holds no significance in Islam. Previous nations also professed their love for their Holy Prophets, peace be upon them, but their failure to live by those teachings means they will not be united with them in the afterlife. Thus, anyone wishing to be united with the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in the hereafter must actively practice and adhere to his teachings and character.

After mentioning the correct belief of the disciples of the Holy Prophet Eesa, peace be upon him, Allah, the Exalted, encourages muslims to seek certainty of faith through the signs found within the Holy Quran, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and within the universe instead of seeking them through temporary phenomenon, such as miracles. As warned in verse 112, behaving in this manner can encourage one to adopt an attitude whereby they expect Allah, the Exalted, to serve them and their desires instead of them accepting their servanthood to Him and behaving as He has commanded. Chapter 5 Al Ma’idah, verses 112-113:

“[And remember] when the disciples said, "O Jesus, Son of Mary, can your Lord send down to us a table [spread with food] from the heaven? [Jesus] said," Fear Allah, if you should be believers." They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."”

The one who adopts a demanding attitude will begin to worship Allah, the Exalted, in exchange for worldly things. Meaning, they will treat the treasury of Allah, the Exalted, like a shop whereby they demand worldly things from Allah, the Exalted, in exchange for some acts of worship.

Even though the disciples who requested this miracle desired to achieve certainty of faith through it, none the less, as discussed earlier, the correct approach to achieving certainty of faith is through the divine teachings and signs within the universe which indicate the Oneness of Allah, the Exalted, some of which have been discussed earlier in detail. Chapter 29 Al Ankabut, verses 50-51:

“But they say, "Why are not signs sent down to him from his Lord?" Say, "The signs are only with Allah , and I am only a clear warner." And is it not sufficient for them that We revealed to you the Book which is recited to them? Indeed in that is a mercy and reminder for a people who believe.”

Generally speaking, having strong faith is vital as it enables individuals to remain dedicated to obeying Allah, the Exalted, in every situation, whether during prosperous or challenging times. This strong faith is nurtured through the study and implementation of the clear guidance provided in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience to Allah, the Exalted, fosters tranquility in both this life and the afterlife. In contrast, those who disregard Islamic teachings often possess weak faith, making it easier for them to stray from the obedience of Allah, the Exalted, particularly when their personal desires clash with His directives. They frequently fail to recognize that yielding their desires in favor of obeying Allah, the Exalted, can lead to real peace. Thus, it is essential to fortify one's faith by seeking Islamic knowledge and applying it, ensuring unwavering obedience to Allah, the Exalted, at all times. This will ensure they correctly use the blessings they have been granted, as outlined by Islamic principles, which ultimately results in a balanced mental and physical state and the appropriate prioritization of all life aspects.

Moreover, the stronger one’s faith, the better they will understand the wisdom behind the challenges they encounter in life. For instance, someone with strong faith realizes that enduring hardships with patience can wipe away their minor sins. This concept is highlighted in a Hadith from Imam Bukhari's Adab Al Mufrad, number 492. It is much more beneficial to have minor sins forgiven by facing difficulties patiently than to stand before Allah, the Exalted, with those sins on the Day of Judgement. Additionally, strong faith teaches a Muslim that part of life's test is that not all the reasons behind their difficulties will be revealed through the divine knowledge given to the Holy Prophets, peace be upon them.

As the intention of the disciples who requested the miracle was not bad, the Holy Prophet Eesa, peace be upon him, decided to request the miracle from Allah, the Exalted, so that his disciples and future followers could achieve certainty of faith through it. Chapter 5 Al Ma'idah, verse 114:

"Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers.""

But Allah, the Exalted, then stated His timeless tradition. Whenever a nation requested for a specific miracle but disbelieved in it after they were granted it, Allah, the Exalted, destroyed them completely. Chapter 17 Al Isra, verse 59:

"And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning."

And chapter 5 Al Ma'idah, verse 115:

“Allah said, "Indeed, I will sent it down to you, but whoever disbelieves afterwards from among you - then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."”

As the past miracles are temporary in nature, as they were shown to the people of that time and became stories for the future generations, muslims must obtain certainty of faith through the timeless signs within the universe and the timeless teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This certainty of faith will ensure one sincerely obeys Allah, the Exalted, at all times by correctly using the blessings they have been granted as outlined in Islamic teachings. This will allow them to achieve a harmonious mental and physical condition and assist them in effectively prioritizing every facet of their lives. In addition, as indicated by the next verse, which switches back to the Day of Judgement, those who adopt certainty of faith will practically prepare for their accountability on the Day of Judgement. Chapter 5 Al Ma’idah, verse 116:

“And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.””

This verse indicates another fact that negates divinity being ascribed to anyone other than Allah, the Exalted. If the Holy Prophet Eesa, peace be

upon him, or his mother, Maryam, may Allah be pleased with her, were divine they would have possessed the knowledge of the apparent and hidden things.

Instead, the Holy Prophet Eesa, peace be upon him, will clearly testify against the Christians by stating his mission as the Messenger of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 117:

"I said not to them except what You commanded me - to worship Allah, my Lord and your Lord…"

A divine being has no Lord and is in fact a Lord over others. The fact that Allah, the Exalted, is the Lord of the Holy Prophet Eesa, peace be upon him, again negates divinity being ascribed to him.

Generally speaking, worshipping Allah, the Exalted, involves sincerely obeying Him in every situation, whether times of ease or difficulty. This obedience involves correctly using the blessings one has been granted as outlined in Islamic teachings. This will enable them to attain a balanced state of mind and body, helping them to prioritize all aspects of their lives and prepare for their accountability on the Day of Judgement. Consequently, this will lead to peace of mind in both worlds. Therefore, the worship of Allah, the Exalted, extends beyond practical acts of worship, such as the obligatory prayers. Sadly, the muslims who fail to understand this fail to achieve peace

of mind despite fulfilling the different ritual acts of worship, as they fail to correctly use all the blessings they have been granted as outlined in Islamic teachings.

Chapter 5 Al Ma'idah, verse 117:

"…And I was a witness over them as long as I was among them…"

The fact that the Holy Prophet Eesa, peace be upon him, was only a witness of his people as long as he remained with them further negates divinity being ascribed to him, as a divine being can observe the creation at all times. Chapter 5 Al Ma'idah, verse 117:

"…but when You took me up, You were the Observer over them, and You are, over all things, Witness."

In addition, the Holy Prophet Eesa, peace be upon him, was taken up by Allah, the Exalted, through his ascension to the Heavens and at the time of his death, which will occur after his return to Earth, close to the Day of Judgement. If he was divine, he would have ultimate control over his movements nor would he die, like all other humans.

Allah, the Exalted, then negates the wishful thinking of the Christians who falsely believe they are guaranteed salvation on the Day of Judgement, irrespective of their actions, as the Holy Prophet Eesa, peace be upon him will save them. Chapter 5 Al Ma'idah, verse 118:

"If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise."

Therefore, it is important to steer clear of wishful thinking regarding the intercession of righteous individuals and instead cultivate genuine hope in the mercy of Allah, the Exalted. Wishful thinking leads to continued disobedience to Allah, the Exalted, while expecting that the intercession of the righteous will come to their rescue. This kind of attitude can be seen as mocking and may result in being denied intercession on the Day of Judgement. As highlighted in this verse and others, those who act in this way might find that even the righteous, including the Holy Prophet Muhammad, peace and blessings be upon him, could testify against them on that Day. Chapter 4 An Nisa, verse 41:

"So how [will it be] when We bring from every nation a witness and we bring you, [i.e. Prophet Muhammad, peace and blessings be upon him] against these [people] as a witness?"

And chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse indicates the Muslims as they are the sole followers of the Holy Quran, as non-Muslims have never accepted it. It is evident, even without academic scrutiny, what will occur to the person who the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on the Day of Judgement.

True hope in intercession means genuinely obeying Allah, the Exalted, by correctly utilizing the blessings one has been granted according to Islamic teachings, and then hoping for the mercy of Allah, the Exalted, such as the intercession of the righteous on Judgement Day, such as the Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 5 Al Ma’idah, verses 116-118:

“And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness. If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.”"

Generally speaking, The spread of misconceptions about the Holy Prophet Eesa, peace be upon him, can be attributed to his miraculous birth, the wonders he performed, and his ascension to Heaven while still alive. The Holy Quran affirms his miraculous birth and explicitly refers to his birth without a father as a testament to the limitless power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

“She [Maryam, may Allah be pleased with her] said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.”

Allah, the Exalted, brought the Holy Prophet Eesa, peace be upon him, into existence without a father, similar to how He created the Holy Prophet Adam,

peace be upon him, without either a father or mother. This fact does not imply that they possess divinity. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.”

It is quite puzzling that Christians regard the Holy Prophet Eesa, peace be upon him, as the son of Allah, the Exalted, given that he was born without a father. However, they do not extend this belief to the Holy Prophet Adam, peace be upon him, who was also born without either a father or a mother. Logically, one can argue that the Holy Prophet Adam, peace be upon him, has a stronger claim to being called the son of Allah, the Exalted, than the Holy Prophet Eesa, peace be upon him, yet this is not a belief they hold. It is interesting to see how they apply logic and common sense in the case of the Holy Prophet Adam, peace be upon him, but seem to overlook it when it comes to the Holy Prophet Eesa, peace be upon him.

The Holy Quran confirms the miracles of the Holy Prophet Eesa, peace be upon him, but emphasizes that these wonders were performed with the will, permission, and command of Allah, the Exalted. If he were divine, he would not require the will or permission of Allah, the Exalted. Chapter 3 Alee Imran, verse 49:

“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses…”

Moreover, Christians acknowledge that other Holy Prophets, peace be upon them, performed miracles as well, like the Holy Prophet Musa, peace be upon him. However, it is interesting to note that they do not attribute divinity to these other Holy Prophets, peace be upon them, despite their miraculous acts.

The ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while still alive showcases the might of Allah, the Exalted, who guided him on this remarkable journey. If the Holy Prophet Eesa, peace be upon him, possessed divinity, he would have been able to embark on this journey through his own inherent strength. Chapter 3 Alee Imran, verse 55:

“[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve…””

The Holy Quran informs Christians that, contrary to their belief, the Holy Prophet Eesa, peace be upon him, was not crucified. Instead, the person seen on the cross resembled him, as Allah, the Exalted, had already elevated the Holy Prophet Eesa, peace be upon him, to the Heavens by that time. Chapter 4 An Nisa, verses 156-158:

“And for their disbelief and their saying against Mary a great slander. And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them…Rather, Allāh raised him to Himself.”

The mistaken Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified, which implies he was killed, is quite odd because a true divine being transcends death. If something can die, it cannot be considered divine. Therefore, their erroneous belief in his crucifixion inherently contradicts their flawed view of his divinity.

A divine entity, by its very nature, is self-sustaining, meaning it does not rely on others for its existence. If an entity depends on another for sustenance, it cannot be considered divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were not divine beings since they required nourishment from Allah, the Exalted, indicating that they were not self-sufficient. Chapter 5 Al Ma’idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

Moreover, it is incorrect to assert that Angels can be deemed divine simply because they do not consume food. In truth, they are also supported by Allah, the Exalted, albeit in a unique manner, meaning they are not self-sufficient. The mere fact that they were created and will face death, just like all other beings, is sufficient to disprove any notion of divinity.

A biological child will always inherit certain traits from their parent. However, when it comes to the Holy Prophet Eesa, peace be upon him, he does not possess any divine attributes of Allah, the Exalted. Instead, all his traits are common to humanity. He was born, nourished by food and water, and will experience death and resurrection, just like every other human being. These traits clearly demonstrate that he is not divine.

The Romans who embraced Christianity incorporated the idea of the Holy Prophet Eesa, peace be upon him, as divine into their beliefs, drawing from their previous pagan traditions. They took this revered Holy Prophet, peace be upon him, and associated him with legends and myths like Zeus, Hercules, and Odin. It only takes a bit of common sense to realize that a being who is created, supported by another, and capable of dying cannot be divine, as these attributes contradict the essence of divinity.

Despite the strong evidence supporting the Holy Prophet Eesa, peace be upon him, as the Messenger of Allah, the Exalted, many Christians continue to cling to their mistaken beliefs about him. This puzzling behavior often stems from a tendency to blindly follow their elders. Such imitation hinders individuals from evaluating knowledge and evidence, as well as from questioning the beliefs they were brought up with. This goes against the principles of Islam and common sense, as humans are meant to think critically rather than follow others like sheep. Therefore, it is crucial to avoid blind imitation, as it can lead to misguidance. Instead, individuals should apply their reasoning and evaluate knowledge and evidence in every situation they face, whether in worldly matters or religious ones, to make well-informed choices. Even within Islam, blind imitation is frowned upon, as Allah, the Exalted, encourages people to learn, understand, and act upon Islamic teachings based on comprehension rather than mere imitation of others. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Another significant reason Christians cling to their beliefs about the Holy Prophet Eesa, peace be upon him, despite clear evidence of his true role as the Messenger of Allah, the Exalted, is their desire to satisfy their earthly desires. Many Christian teachings promise salvation in both this life and the next for those who believe in Christianity, regardless of their actions. This belief system enables them to pursue their worldly ambitions while being assured of salvation in both worlds. Consequently, they cling to their Christian faith, as their primary focus in this life is to indulge in their earthly

desires rather than adhere to a higher moral standard that encourages the correct use of the blessings bestowed upon them by Allah, the Exalted.

Chapter 5 Al Ma'idah, verse 118:

"If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise."

Generally speaking, as Allah, the Exalted, is the Creator and Lord of all things, He alone decides the rules which His servants must follow. If they break these rules, then Allah, the Exalted, has the right to punish them. But if He chooses to overlook and forgive their sins, as they sincerely strived to obey Him, then out of His eternal wisdom, He can do so if He so wills. But this forgiveness does not indicate weakness, as He is might cannot be overcome.

Therefore, as indicated by the next verse, one must adopt real hope in the mercy of Allah, the Exalted, so that they obtain His forgiveness and avoid His punishment. Chapter 5 Al Ma'idah, verse 119:

"Allah will say, "This is the Day when the truthful will benefit from their truthfulness."…"

The essence of obtaining the mercy of Allah, the Exalted, and avoiding His punishment is adopting truthfulness. In a Hadith from Jami At Tirmidhi, number 1971, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized the significance of being truthful and steering clear of falsehoods. The initial part highlights that being honest fosters righteousness, which ultimately leads to Paradise. When someone consistently embraces truthfulness, Allah, the Exalted, acknowledges them as a truthful individual. Chapter 5 Al Ma'idah, verse 119:

"…For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah was pleased with them, and they were with Him. That is the great attainment."

It is essential to understand that truthfulness has three levels. The first level involves being honest in one's intentions, acting solely for the sake of Allah, the Exalted. This principle is the inward foundation of Islam, as every action is evaluated based on one's intentions, as highlighted in a Hadith found in Sahih Bukhari, number 1. A true measure of sincerity is when one does not seek or expect gratitude from others.

The next stage is when a person speaks truthfully. This means steering clear of all forms of verbal missteps, not just lies. Someone who engages in other forms of verbal misconduct cannot truly be considered honest. A great way to achieve this is by following a Hadith from Jami At Tirmidhi, number 2317,

which suggests that a person's Islam can only be perfected by avoiding involvement in matters that do not concern them. Many verbal missteps arise when a Muslim talks about things that are not their business. This also includes refraining from idle chatter, as it can lead to sinful talk and waste valuable time, which they will regret on Judgement Day. To reach this level of honesty, one can either say something positive or choose to remain silent.

The ultimate step is to act with honesty. This is accomplished by genuinely following the commands of Allah, the Exalted, which includes obeying His orders, avoiding His prohibitions, and being patient with fate, as taught by the Holy Prophet Muhammad, peace and blessings be upon him. It is important to avoid selectively interpreting or misrepresenting Islamic teachings to fit personal desires. One should respect the order and priorities established by Allah, the Exalted, in all their actions. Those who do so will utilize every blessing they receive in ways that are pleasing to Allah, the Exalted, as outlined in Islamic teachings.

The repercussions of dishonesty, particularly lying as highlighted in the Hadith quoted earlier, are severe. It leads to disobedience, which ultimately results in the punishment of Hell. If someone continues down this path, they will be marked as a significant liar by Allah, the Exalted. As discussed in the three levels of truthfulness, lying in one's intentions means being insincere to Allah, the Exalted, and doing good deeds for the sake of others. Lying in speech encompasses all forms of sinful communication. Lying through actions involves misusing the blessings one has been granted which will lead to violating the rights of both Allah, the Exalted and others. A person who embodies all these forms of lying is considered a major liar. If the truthful will benefit from their truthfulness, it is clear that the liars will suffer from their lies. Chapter 5 Al Ma’idah, verse 119:

“Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah was pleased with them, and they were with Him. That is the great attainment.”

This verse also indicates that an aspect of truthfulness which leads to the pleasure of Allah, the Exalted, is being pleased with Him and His decrees in this world. Meaning, one will only obtain the pleasure of Allah, the Exalted, when they are pleased with Him. This includes being pleased with His choices, decrees, commands and prohibitions. Therefore, one must accept that everything Allah, the Exalted, chooses for them is best, even if they fail to observe the wisdom behind His decrees and choices. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

But those who fail to understand this reality will persist on His disobedience by misusing the blessings they have been granted. Consequently, they will struggle with mental and physical imbalance, they will misplace everything and everyone within their life and fail to prepare for their accountability on the Day of Judgement. Such circumstances can create stress and challenges in both this life and the afterlife, irrespective of any material

wealth they may enjoy. This outcome is inevitable as they cannot escape the control and power of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 120:

"To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent."

Ultimately, since everything that exists is owned and governed by Allah, the Exalted, it is imperative for individuals to follow His guidelines. Just as one may face consequences for not adhering to the laws of their country, they will encounter difficulties in this life and the hereafter if they ignore the commands of the Creator of the universe. While a person can opt to leave a nation whose rules they disagree with, they cannot escape the authority of Allah, the Exalted, anywhere. Although societal regulations can change, the divine laws established by Allah, the Exalted, remain constant. Just as a homeowner sets the rules for their property, regardless of others' opinions, the universe is under the control of Allah, the Exalted, who alone determines its laws, independent of human consent. Therefore, it is crucial to abide by these divine rules for one's own benefit. Those who understand this reality will willingly submit to Allah, the Exalted, and strive to use the blessings He has granted them in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to seek insight into the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing how they contribute to both personal and societal well-being, leading to peace in this life and the next, or they can opt to follow their own desires and disregard Islamic teachings. However, those who ignore Islamic principles should be prepared to face the consequences of their choices in both worlds, as no amount of objections or complaints will protect them from the outcomes. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Therefore, individuals should adopt and adhere to Islamic principles for their own advantage, even when these principles conflict with their personal inclinations. They should behave like a wise patient who heeds their doctor's recommendations, recognizing that such guidance serves their best interests, even if it requires enduring unpleasant treatments and following a strict regimen. Just as this wise patient can achieve optimal mental and physical health, so too can someone who accepts and practices Islamic teachings. This is because Allah, the Exalted, alone possesses the unique knowledge necessary to help individuals attain a harmonious mental and physical state and to prioritize everything and everyone in their lives appropriately. The understanding of human mental and physical conditions that society has, despite extensive research, will never be adequate to reach this objective, as it cannot solve every problem a person may face or prevent all types of mental and physical stress due to its inherent biases and lack of foresight, knowledge and experience. Only Allah, the Exalted, has this knowledge, which He has imparted to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when comparing those who utilize the blessings they have been granted in accordance with Islamic teachings to those who do not. While many patients may not fully understand the science behind their prescribed treatments and thus place their blind trust in their doctors, Allah, the Exalted, however, encourages individuals to reflect on the teachings of Islam so they can appreciate its positive influence on their lives.

He does not demand blind faith in Islamic teachings; instead, He wishes for people to recognize their validity through clear evidence. However, this requires an unbiased and open-minded approach to the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Furthermore, since Allah, the Exalted, is the sole ruler of people's spiritual hearts, the abode of peace of mind, He alone determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, bestows peace of mind only upon those who wisely utilize the blessings He has provided as outlined in Islamic teachings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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